

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, SEPTEMBER 5, 1901.

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Brethren O'Brian and P. I. Lipsey were pleasant callers at our office Monday.

All the schools open this month; and if you are going, you ought to be there on the opening day.

Faith does not consist in praying for rain and then looking up the predictions of the weather bureau.

J. T. Harrahan, an Illinois Central official, has been elected president of the Southern Pacific railroad, at a salary of \$75,000 a year.

The Republican State Convention has just closed a session in this city, their object being to assist "Uncle Sam" in his "pie distribution" business.

Bro. Bell, of Hinds county, was a pleasant caller at our office this week. Bro. Bell is one of Hinds' supervisors, and is attending a meeting for the purpose of erecting a new court house in this county.

THE BAPTIST office was honored this week with several callers, among them being Prof. J. T. Wallace, of Potts Camp; W. M. Conner, of Hattiesburg; Editor Terry, of "The Magee Herald," and Hon. Mr. Robinson, of Magee. Come again, brethren; there is always an invitation extended to you.

Monroe county is dry. No more "booze joints" and open saloons to be tolerated. The Prohibitionists carried every voting precinct in the county. Aberdeen, which has been voting for saloons and the sale, in all former elections, votes "no sale," by 58 majority; 500 majority is quite enough to show the people of Mississippi that Monroe county has some strict prohibitionists. We rejoice with them, and are sure that the county and people have been blessed, through the closing up of the saloons.

"THE NEGRO AS A BRUTE," is the infamous title of a more infamous book that is having considerable circulation in some parts of our State. The book sets up the claim that the Negro is not a human being, has no soul of course, and henceforth should be known and treated as such. Let no man be deluded into buying the book; and let all agents for same "keep in the middle of the road," when they come your way—give them a wide berth.

The editor notices in the *Commercial Appeal* an account of the marriage of Miss Eva Gill to Mr. Thos. F Cobb, both parties of Goodman, Miss. It was the Editor's privilege to know Miss Gill from early childhood. We wish them much happiness in the future.

A riot among about one hundred negroes, occurred on an I. C. train, about one mile from Terry last week, and engineer Hunter was badly wounded. Over one hundred shots were fired, and the shooting seemed to be indiscriminate. Eight men and two women are now in jail.

The associational season is now on in the various parts of the State. The Editor expects to attend all that he can. It is a pleasure unsurpassed to be with the brethren and enjoy their meetings.

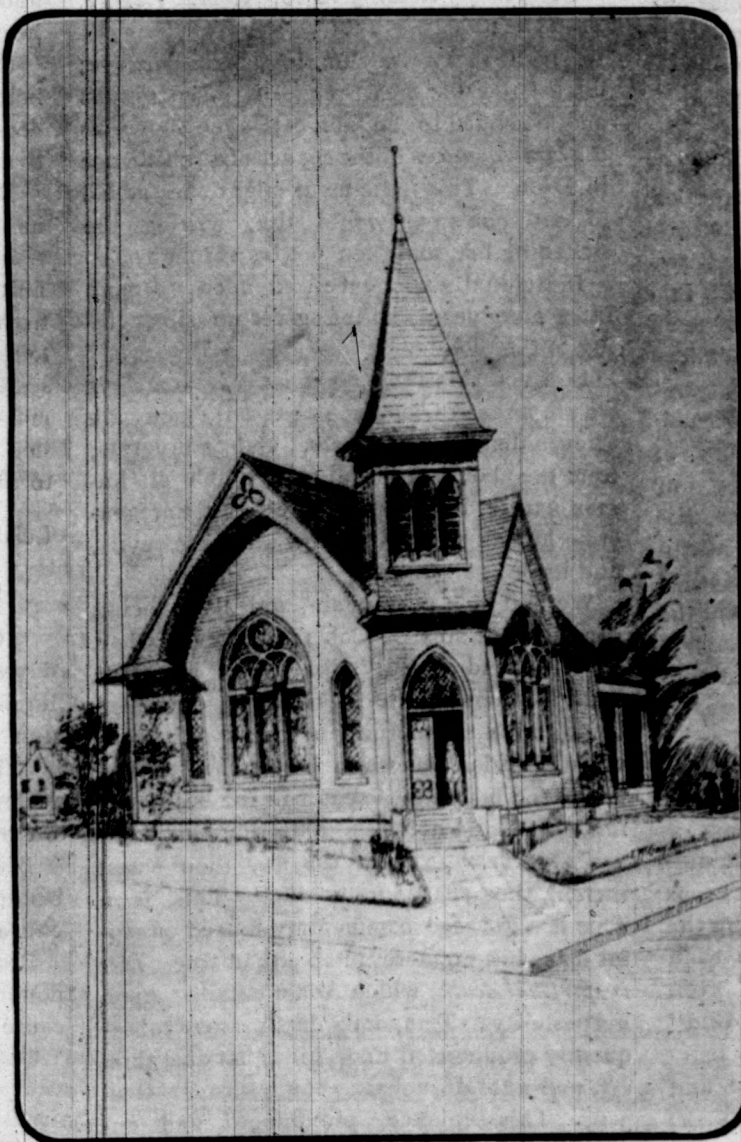
Our young friend and brother, Alden P. Trotter, of Winona, Miss., who is now serving as a lieutenant, in the Philippine Islands, has been appointed first lieutenant in the artillery. Alden seems to be making an excellent soldier, judging from his fast rise from a private to first lieutenant. We wish him well.

He who receives a good turn, should never forget it, and he who does one should never remember it.

Since the first of January, twelve thousand Boers have been disposed of by the British. Twelve hundred being killed, and one thousand six hundred wounded, and the remainder, nine thousand, being captured.

A bridegroom of a year ago is able still to name the givers of nearly or quite all his wife's wedding presents. He made a practice at meal time of calling the various table implements and dishes by the names of the givers: "Please pass an Aunt Maria," "Hand me the Mary Churchill," "Where is the Frank Jones?" etc.—GOOD HOUSEKEEPING for June.

Many times have I been told that the use of kerosene on tree trunks will effectually prevent injury by insects. As a matter of fact the kerosene is worse than the insect. I have known large trees to be killed simply because their owners were not aware that kerosene in contact with a tree is fatal. An emulsion of petroleum, which is, of course, a diluted form of the oil, is used extensively in spraying.—GOOD HOUSEKEEPING for June.



Clarksdale Baptist Church.

BUY GOODS BY MAIL.—The mail makes the readers of THE BAPTIST and the Rookery neighbors. If you reach them with a letter to-day and tell them your wants, Uncle Sam will hurry the things to you before the sun goes down. They are as careful filling your needs as they are their own. If they cannot supply you what you ask for, they'll write you—you'll find it very convenient when you can't get there in person.

Mr. E. B. Blair, travelling passenger agent of the Mobile & Ohio Railroad, with headquarters at Jackson, Tenn., was in the city yesterday advertising the cheap excursion to St. Louis and Chicago, via the O. & C. and M. & O. Railroads.

Bro. N. C. Denson, of Warren, Ark., has been assisting in a meeting at Mt. Pisgah, and on his return home, stopped in and paid THE BAPTIST a pleasant call.

God a Sovereign, Man a Sinner.

God is Sovereign throughout His universe, from the smallest animalcule, or microbe to the mightiest worlds which revolve around each other in their orbits.

He has not given to His creation a system of written or unwritten laws, and withdrawn Himself without their domain, leaving the so-called natural laws, to control His created universe.

No, He by His omniscient presence, is the law unto all of His creation from the least to the greatest. Therefore He could with authority say to the sun, stand thou still upon Gibeon; and thou moon in the valley of Aialon, and they promptly obeyed His mandate, Josh. 10:12-13. Doubting Hzekiah asked for a sign that the Lord would heal him, and that he should go to the house of the Lord on the third day. The Lord showed His presence, and His power by bringing the shadow to degress backward in the dial of Ahaz. II Kings 20:11.

These are two instances showing God's Sovereign presence, and control over the planetary worlds in their diurnal revolutions.

He is in the gentle zephyr that cools the morning air, He is in the refreshing shower that enlivens vegetation, and He is also in the overwhelming cloudburst, and the cyclone carrying death and devastation in their tracks. He weighs the mountain in scales, and holds the oceans in the hollow of His hand.

It does seem to me in a christian land, in a land of Bibles, in a world beautified for man's habitation, with towering mountains, valleys adorned and perfumed as flower gardens, rippling rivulets, majestic rivers, roaring oceans, and with the Heavens declaring the glory of God, it is enough to forever settle in our minds the question of God's omniscience, His omnipotence, and His omnipresence; attributes which makes Him the Sovereign God of His universe, ruling the minor affairs of the world, and of life, in its various departments, as well as the mighty events of His vast domain. Cowper has well said,

God moves in a mysterious way,
His wonders to perform,
He plants His footsteps on the seas,
And rises upon the storm.

O wonderful Sovereign, God of the universe, enlarge our conceptions of Thee, as the great "I am, that I am." "Before the mountains were brought forth; or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" Ps. 90:2.

This subject is important, and infinite, and demands our thoughtful meditation; by so doing we may grow in grace, and in the knowledge of God, have our hopes strengthened and our lives brightened. The more we know of Him as a loving, merciful, sin pardoning, yet Sovereign God, the more will we feel that His presence overshadows us.

The fact that people are so much disposed to refer all of God's Providences, His blessings, and His scourges to so-called natural causes, leaving out of the question a present God, and from the farther fact that there are bible students, and I may venture to bible readers, that I have been impelled

to pen a few thoughts with the hope that I might stir up some to read and think, and others to write more extensively on this subject. God as a sovereign and Creator had the right to command, "Thou shalt not eat of it," Gen. 1:17. Man as his creature was under obligation to obey, but in the exercise of his moral free agency, which he then possessed, chose to disobey, "she gave me of the tree, and I did eat," Gen. 3:12.

The consequences of this violation of God's law is vividly pictured by inspiration, centuries after in the following quotation: "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known, there is no fear of God before their eyes" Rom. 3:10-20; Rom. 1:21-32, Ps. 14:1-3.

All the sickness, suffering, pain-partings; final farewells; heart-rendering separations may be added to the long catalogue above, as the consequences of the one act of disobedience in Eden. This indictment might be added to, until one's pen would tire, writing the sickening list, and then not be through.

Individual experience extended through three score years and ten, gives no silver lining to the picture.

Let us think me pessimistic, let one say we are forced to conclude that all men are thieves, liars, blasphemers, and murderers, from the above scriptural photograph of human nature, but out of the deceitful, unregenerate human affections, grow all these evils, and have in all ages.

We find man dead in sin, and "you being dead in your sins," Col. 1:13; "even when we were dead in sin," Eph. 1:5. Here the truth is reiterated which God had expressed to Adam, in the morning of man's existence, when all Eden was a bower of roses, and man stood before his creator in the beauty of innocence, and holiness, reflecting God's image, Gen. 1:17, "for in the day thou eatest thereof, thou shalt surely die." This is a sad, sad commentary indeed on sinful man, but no more pitiable than true. This is spiritual death, which Adam entailed upon his posterity. Temporal death was subsequently pronounced upon him, "for dust thou art, and unto dust shalt thou return." Gen. 3:19. This sentence, pronounced and entailed, needs no other proof, than open graves, cemeteries and tomb stones which are monumental testimonials to its truth. Spiritual death, as certainly means dead, as temporal death means dead when the corps is on the bier. Spiritual death means dead to God, righteousness, holiness, and everything good. The Holy Spirit never plays with words. Then if man is spiritually dead, he is helplessly, hopelessly and irretrievably lost, so far as he is able to do anything to procure his salvation.

We hear men talking, and read their wri-

tings of man's agency, and his moral free agency with God's picture of his character as given above from His Holy Book before them. They seem to think that they can dig down into the depth of his corrupt heart, (as pictured) and find a spark that can be fanned into life. An agent means an acting character, not a dead one, a moral free agent is one whose actions are based upon past and righteous principles. If man's action are not so based, but are correctly characterized in God's word, then men are not moral free agents, but are immoral agents, "dead in sin." This is evidently true, and their immoral characters stand out from Cain's fratricide, to the end of Revelation, and their closing history written by their own hands in blood, in the latter days of the nineteenth and the morning of the twentieth century, places them in no better light.

Eden's happy days found their finale in temptation, and "the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired, to make one wise, she took of the fruit thereof and did eat, and gave to her husband with her; and he did eat," Gen. 3:6.

Man's moral agency was lost, and the unborn generation's of a future world were condemned in their federal head, and representative.

Man being sinless before the fall, need no terms of salvation, after the fall no condition were possible. But a triune God in infinite mercy and wisdom, knowing the end from the beginning had prepared before the foundation of the world, a Lamb, Jesus Christ, who in the fullness of time would make an atonement, seeing man's lost condition by the fall. I propose in a future article to write of his salvation.

DR. W. T. STOVALL.

Leland, Miss.

Independence.

On the Saturday before the second Sunday of this month fifteen went down into the liquid grave to be raised to walk in newness of life.

This was the result of a meeting which was conducted by our pastor, Bro. R. L. Bunyard, at Mt Zion Church.

Besides those that were baptised two were restored and one joined by letter, and the church greatly revived.

Bro. Bunyard is a very able man, and has done much for the advance of the Master's cause in this neighborhood this year.

To know the brother, is to love him.

S. J. W. MILLER

College Endowment.

The first money that came into my hands on the new endowment movement was a check for \$100 from a foreign missionary, Rev. J. G. Chastain, and it came with the statement that this came out of his living. Think of it, a man who worked his way through college with many sacrifices, who is devoting his life to foreign mission work; who has no surplus takes \$100 out of his living and gives it to College endowment. If 450 others would do as much the endowment would be raised.

Truly,

W. T. LOWREY.

On Grumblers

BY P. S. HENSON, IN *Standard*.

In heaven there are no grumblers, and that makes heaven. In hell there is nothing else, and that makes hell. In this world things are greatly mixed, thorns and flowers, thanksgivings and complainings, with a large proportion of the latter. The Englishman is said to be the champion grumbler of the world, especially when he comes to America; then he writes his grumblings out and prints them in a book and sends them over to us and we grumble back to him. I remember some time ago to have heard of an Englishman traveling in this country in company with an American friend. He could not find anything to his liking. "The water was beastly, don't you know," the roads untravelable, the food indigestible, the waiters uncivil, the landlords exorbitant, the manners of the people crude and rude.

It was just at the time when we were having extraordinary sunsets, when long after the sun went down there lingered in the western sky a glow of almost preternatural beauty, so that some people feared it was the foretelling of the end of the world. The American pointed his English friend one evening to that sky. "Now look at that, old boy." You talk of the orient, of sunset skies in classic lands, but where in the world did you ever see so fine a sky as that?" The Englishman looked at it a moment and said: "Well, don't you think it is just a little overdone?" The Lord himself could not please him when he came to paint a sunset.

But this is not peculiar to an Englishman. It is characteristic of universal humanity. The first man that ever appeared on earth began to grumble because there was just one tree in all the world that he could not eat of, and that grumbling cost him paradise, and every child of Adam is just like his father. The first thing a baby does when he opens his eyes on this new world is to strike out with both hands and feet and howl his protest against his environment. Nobody likes his business, I care not what it is. It may be he is a dry goods merchant? He tells you there was a time when a man could make a fortune selling dry goods, but now the competition is so close that nobody can make any money out of it. But he keeps a good house and fine horses and goes to Chautauqua every summer. Yet he is losing money all the time. What a lot he must have had to start with.

If there is any place on earth where the voice of the grumbler ought not to be heard it is in the sanctuary of the home, but that is where it is heard most loudly. When a man is at his place of business he has to be a gentleman, but when he goes to his own home he has not got to be anything in particular, and so he lets out the pent-up fury of the day. He comes in like a howling cyclone. "What's the reason dinner isn't ready? What's the matter with that beefsteak? It isn't fit for a dog. I'll go to a hashhouse." Poor little woman. She has been waiting all day for him to come home. She has had her troubles, and has been wishing for sympathy. That is the kind she gets. The tears are swelling in her eyes, she has a

great lump in her throat that she can't swallow, and she wishes she were dead and you too, especially you.

Somebody says we need wide-awake men. There is more need for fast-asleep men. This world is going mad for the want of sleep. Every now and then I get too cross for anybody to live with, and I know what is the matter. What I need is sleep, and then I wake up and I am as beautiful as a May morning. Cultivate a good conscience—a conscience void of offense toward God and man. And cultivate the habit of being thankful for small favors, think how many things you have to be thankful for, and think how many things you would not like to have. In itself that was not a bad prayer of the Pharisee, "I thank thee that I am not as other men are," if he had not been so stuck on himself. When I see a man who is crippled or blind I extend to him my brotherly sympathy, and thank God that I can walk and see.

Then get in the habit of looking for sweetness and light. They get what they look for. Here is a bee in the neighborhood of Chicago. There are a great many things to smell of in Chicago; stockyards, our unspeakable rivers (though St. Louis is doing most of the smelling now), a lot of decayed aldermen, though there are not so many as there were. A bee has no nose for things like these, but a mile away is a rose with honey in its heart, and he makes a beeline for the rose, covers himself with honey and returns to his hive. He got what he went for. Here is a buzzard. There are thousands of flower gardens in and about Chicago, but a buzzard has no nose for flowers; but a mile away is a dead rat, and so he goes for that. Now if you want to smell a rose, you just want to find a rose; and if you want to smell a rat, you can commonly find that, but excuse me. Look for sweetness and light and you will find it every day and everywhere. Paul and Silas found it in the dungeon at midnight.

Let me give you one more prescription. If you want to be cured of grumbling, go to work.

As Others See Us.

It is sometimes helpful to see ourselves in this way. The preacher may learn, ought to learn, from him who sits in the pew. If he be wise and pious and sympathetic, he should honestly take in and carefully weigh his criticism.

One of the best and wisest and most helpful men in the congregation asked his pastor why so few of our best educated and most highly endowed young men were entering the ministry of the Gospel. The pastor knew that he had an answer to his own question and asked him to give it.

"Why do I think they do not give themselves to preaching the Gospel? I know that the attractions of business and the prospects of quick and large gains are brighter than ever before, but there must be a stronger deterrent to him who is honestly endeavoring to gather whether he has been divinely called to the 'good work.' May it not be that the churches retire a preacher from the pastorate when his learning and experience should

make him most useful and put into his place a younger man of great zeal and enthusiasm, but with little knowledge and less experience? A young man who is candidly seeking to know God's will talks to himself in this way. 'If I enter this heavenly calling, I must have special, the best possible, preparation. I will be about thirty years of age when I enter upon the duties of the pastorate. At fifty I will probably be set aside. It is not a question of living that troubles me. I can get that. But I can promise myself only twenty favorable years in which to do God's work. Patients and clients appreciate and hold on to doctors and lawyers of experience. They will not set them aside and allow others to experiment upon them. But the preacher is discharged when he can and ought to be most helpful. It is not difficult for a young man to conclude that he has not been called into the ministry, and that he can serve God and mankind best in some profession or trade. See?' The pastor did see. "But a reaction is coming and has already set in," the man of the pew said, "the churches are going to hold on to their studious and instructive preachers, and wise and faithful pastors."

"There is another question which deserves and demands thoughtful and candid consideration. Why do so few men in some places attend upon the preaching of the word, and why do so many preachers cease to be interesting and instructive, inspiring and uplifting at an age when they ought to be attractive and helpful?" "Have you not an answer to these questions also?" The pastor knew he had and desired to give it. What did he say? Hear him. You may do well to give heed.

"When a preacher begins to grow old, or even feels that some day he will become old, the temptation is well-nigh irresistible to become close and hard, cold and sour, fault-finding and impatient, especially with the thoughtless young, and with weak and imperfect aged. However learned and wise he may be, no one likes a 'scold,' and his ministry, though sincere, will be abandoned. Our preachers should pray for grace and earnestly strive to grow old wisely."

"Then, our pastors, even our graduates from college and seminary, especially if they are fluent, do not give sufficient care to the preparation of their sermons. How one can be indifferent about his message who believes that God has sent him to deliver it to men, and not merely to deliver himself of it, I do not understand; but I do know that many, oh, so many, do not earnestly seek to reproduce the divine thought and apply it to the lives of men."

"Why do men not attend upon preaching? Because, often there is so little to attend to. Our pastors are satisfied to throw off 'talks,' without premeditation, in which there is no instruction, no inspiring spirit, no uplifting power. When our pastors put vile thought and strength into their sermons men will hear them. They are tired of oratory, which seeks merely to please. They want real eloquence, born of conviction and sustained by spiritual passion, which informs and convinces, stirs and moves. If I could get the

DEAR BRO:

I do not wish to open a controversy with any one but I feel that some things have been said that place Port Gibson church in rather a bad light before the people. From some things that have appeared in THE BAPTIST recently, one would infer that the Port Gibson Baptist church was in sympathy with dancing and theatre going. I think that such a charge is wholly unjust. This church is not in sympathy with any sin. But she is most profoundly in sympathy with sinners and her policy is to try to win by love rather than by force. Some weeks ago there was an effort made to have a new covenant adapted in this church which provided for the exclusion of all members who attend the theater or dance.

The movement failed for the want of a motion to adopt. After which I expressed the opinion that the church did right in refusing to adopt the New Covenant, unless it could be commended and thus incurred the severest criticism from a few who did not seem to fully understand me.

Now as to the dance and theater I believe that they are evils and the less the church members have to do with them the better off they will be. There are no dancing members in the Port Gibson church, not one. My observation is that dancing Baptist as a rule, are worthless to the churches to which they belong and ought to be excluded.

As to the theater much will depend upon what is to be played and who is to play it, some plays are helpful, others are hurtful, and to be on the safe side, Baptist would do well to attend none of them. But I do not think that attending a good play by a good, moral company, or the mere presence at a dance without taking, constitutes an offense for which a member should be excluded from the church, provided they live correct lives on all other points. I hope I am not misunderstood, I do not favor these things, I wish they did not exist, and I believe that the remedy for these evils is a higher spiritual development and not the Rod of Chastisement.

Fraternally yours,
W. S. VARNADO.

A Good Meeting.

Meeting at Mt. Olive church, Tishomingo Association, closed Sunday; eighteen baptized. Martin Ball, of Paris, Tenn., is a preacher of great pathos and power. The gospel that he preached "is the power of God unto salvation to every one that believeth, for therein is the righteousness of God, revealed from faith to faith." Mt. Olive Christians are much encouraged. Sinners are convicted and converted.

L. R. BURRESS.

Carey Association.

Meets with Zion Hill church, 15 miles east Gloster, 10 o'clock, Thursday before the 3rd Sunday in September. All delegates and visitors who wish to attend and want conveyance, should come to Gloster on the early 4:55 train, or the day before. There will be conveyances for all delegates and visitors, provided they are in Gloster early Thursday morning.

W. S. CULPEPPER.

The Meeting at Liberty Church.

Liberty church at Spinks P. O., in Kemper County is over sixty years old. Its membership is two hundred and twenty. THE BAPTIST should be found in all the homes.

Year after year the church holds a protracted meeting the second week in August. Bro. Joe Callaway of Louisiana assisted Bro. J. F. Gunn this summer for the seventh time. This was indeed the Sabbatical year in the work. It was remarkable not so much for the accessions to the church as for the wonderful outpouring of the Holy Spirit. Never was seen such manifestation of penitence, forgiveness, and renewal of Christian love.

Bro. Callaway said he had never experienced such a meeting and had never witnessed the licensing of three young preachers at one time.

Liberty church has sent out six preachers into the world.

The mornings were devoted to prayer-meetings in which old and young participated, followed by dinner on the ground and a sermon in the afternoon. It was a glorious week of feasting for both body and soul.

M. A. LLOYD.

Spinks, Kemper County, Miss.

Taylor, Mississippi

Either by the will of providence, or by the excessive mastication of fat chicken, I am forced to endure a light attack of bilious fever. Now while in this state of lethargy, accompanied by a feeling of recklessness, I have decided to give in my experience for the last month. I began my first meeting at Concord Church, where the Lord met us with great power and we buried eight in baptism.

The next week at Clear Creek we feasted upon a strong meat of the gospel, even such as Bro. Bacon can deliver, and the Lord honored His word by giving to us, five for baptism and twenty-seven by letter, but this is not all that will be added, for Burgess and Clear Creek churches married. So we ordained for them three more Deacons and left them. Bro. Bacon has gone for a visit to his children in Georgia, and the little preacher to his meeting near Coffeeville. We did not get to the water at Elem, but we got close to the Lord, and we are expecting great things from that part of the vineyard. The next week it rained to much, even for a Baptist. Therefore I took time to have a spell of fever.

Yours Truly,
J. R. TAYLOR.

Palona, Miss.

The church at Rocky Point began a meeting of 6 days the first Sunday in August, continuing until Thursday. Received by letter 1, restoration 4, baptism 7. Brethren Dunn and Cannon did the preaching. God gave the blessing, to whom be all the honor.

The church at Midway also began her meeting on the third Sunday in August, and closed the following Friday. Had a precious good meeting; baptized two, restored two. Brother E. J. Hill did the preaching. We received the blessing, to God be all the glory.

W. P. DORRILL.

From Texas.

MY DEAR DR. BAILEY:

The face of THE BAPTIST seems quite familiar over here in my new home. I am always rejoiced when it comes. I am settled down now, and I am trying to adjust myself to the new surroundings in my new field. Ten year's experience in Texas from 1888 to 1898, will greatly assist me in falling into line with the working forces of our great State, with her great people and great enterprises. I count myself exceedingly fortunate in having such pastor neighbors. Dr. King is sixteen miles west of me at McKinney. I am sure all his hosts of friends in Mississippi will say, "you are fortunate in having him so near you." On the west at Greenville, is the broad mind, large beautiful hearted pastor, Bro. R. F. Jenkins as my neighbor. It is worthy of remarks, that both these brethren have made recent trips to the holy land. I suspect, that I shall not be associated with them long, till I too will feel as if I had made the trip over there, or rather more likely that I wish I could make the trip.

I am just forty miles northwest of Dallas, the headquarters for the Baptists of Texas, and when Dr. J. B. Gambrel, well and favorably known to all the Baptists in Mississippi, has his office as Secretary of our State Mission Board, and who is brinning things to pass in our State Mission work.

At a recent session of our State Mission Board, Fort Worth was settled as the meeting place of our General Convention, in November. We would be rejoiced to have you come over and see how things are down in Texas. All manner of things are down on a large scale among our people. You must not think this is Texas brag, for it is simply the truthful way of saying things.

I wish to say to all you readers and specially to those who had any correspondence with the question department of the paper during the time I attempted to edit this column, that, I thank you for your patience and forbearance with me while attempting to answer your questions; for the good reason, I fear, my answers were not always correct.

In this connection I want to make honorable men of our neighboring pastors while in your State, among them I write down the names of J. P. Hunby, J. E. Thigpen, R. H. Putser, J. A. Lee, J. T. Low, and W. A. McComb. I have never been associated with a more genial, lovable and consecrated set of brethren. I trusted I should be associated with these brethren, a long while, but it did not turn out that way. I shall always cherish for them the fondest recollections.

Last, but not least, I thank the editor of this paper for his uniform kindness to me which was bestowed persistently from the beginning to the last day I spent in Mississippi. I am yours fraternally,

A. J. FAWCETT.

Farmersville, Tex., Aug. 28th, 1901.

McCondy, Buena Vista and Sparta.

Just recently it was my good pleasure to assist the pastor, Bro. J. R. Sumner in his meetings at the above place. However, a McCondy I was forced to leave him alone when

the meeting had only fairly begun. Here he closed at the end of the week, baptizing five.

I was able to join him again at Buena Vista where we remained eight days, during which the Holy Spirit graciously manifested His presence. It seemed to be the judgment of all that it was the best revival the church has enjoyed in sometime. Eleven were received by letter, and these new members are now the life of a prayer-meeting, which, in their zeal for Christ, they, themselves, led in organizing.

Our third week was at Sparta. Here we had very large audiences, and we sought to give them nothing but the truth as it is in Christ, depending upon the power of the Spirits for results. The church was revived to some extent, though not so much as we would like to have seen it. Five were received by baptism.

These were my first meetings since entering the ministry of the gospel. I have reasons to be grateful in that, in the providence of God, my first work was in co-operation with so faithful and true as Bro. Sumner. He has a good field for work, and may the grace of the Lord abide with him and each of his flocks.

R. C. BLALOCK.

Houston, Miss.

The Situation.

W. H. BOONE.

I have before me an article from E. L. Wesson, in THE BAPTIST of week before last, on the subject of co-operation, in which some good things are said and some not so good.

His first statement is: that not one-third of our churches contribute to the mission work. Now this is wide of the mark. So far as my knowledge of facts is concerned, I do not know to what extent a church would have to give to be considered a co-operating church. I have minutes of two dozen different associations before me, and, if I am not mistaken, a much larger per cent has contributed to the mission work than is given in the article referred to. I do not want to be understood as offering any apology for the non-contributing church, for, in the light of God's Word, there is absolutely no excuse for it. The facts remain that a very large number of those that do give, do not do so to the full measure of their ability, and altogether makes the situation a deplorable one. But there is little gain in deploring a situation.

The brother's statement that one of the causes for this lack of interest in mission work is the fact that we have moved the basis of mission operation too far from the interior non-co-operating churches. In this he is pre-eminently correct. The man on the railroad who pastors one or two churches is almost invariably at our State conventions, while the country pastor with his four or six churches is seldom in attendance. The results are that four-fifths of the churches fail to get the inspiration of the convention, even through the pastor; and I recall now at least a half dozen churches and not one of the members take the denominational paper, not even the pastor. Now, I ask is it reasonable that people will act in the absence of information? Let me give an illustration that will prove to any-

one's satisfaction that it is information that we need. Quite recently a certain church enjoyed a real good meeting. During the progress of the meeting the deacons planned to take a collection at the close for missions. So when the time came and the pastor saw that it was an assured fact, he took the floor and spoke, in substance, as follows: "Brethren, I am here to lead and teach this church, and so long as I am pastor I shall do so, as God gives me grace and ability; and now with reference to this thing that you are going into. I will be plain and say that just so long as it takes ninety cents to carry a dollar to the foreign field, I am nothing in it. You can do as you please." You can imagine what followed. It is not only the laity that needs information, but there are hundreds of preachers who are loyal to Baptist principles, and are really good men, but lack that zeal and energy for the mission work that ought to characterize every preacher's life.

The brother refers to the unequal division of the State Mission fund as being a cause of lag in Mission work. This has the smack of merit about it, so far as the Board is concerned; but the fact that the non-contributing churches do not give to Home or Foreign Missions, shows that it is of little consideration with them. Now let me say that, in my judgment, four-fifths of the trouble is in the pastors. We need to inaugurate a movement that will reach the pastor and fill his heart with love and zeal for the work, and through him reach the churches. As to what that system of plan shall be, I will leave for some one else to suggest.

Bro. Wesson gives us another cause of the trouble that we have—see hours in our associational meetings for Drs. A, B and C to speak—and they speak so long that no time is left for the pastor or members to speak. I must confess that I fail to see how that would deter the Mission, or any other work before the Association, since competent to put the interest that they represent in a better light before the Association than any one else; and will venture to say that in our Association (Rankin County) that they have never been burdensome to us, either by their long speeches or good hours, and that we always hail them with delight, feeling that in them we have good help in our associational work.

Yazoo Baptist Association.

All delegates and visitors who expect to attend the meeting of the Yazoo Baptist Association which convenes with the Baptist Church at Bowling Green, Miss., on Wednesday, October 2, will please write the committee to that effect. Conveyances will meet trains Tuesday, 4 p. m., and Wednesday, 8 a. m.

J. T. MOORE,
W. E. McLELLAN,
J. F. EUBANK,
Committee.

Admiral Sampson is reported to be very ill at a summer resort in Burke Haven, N. H. The nature of his case is not stated, but we wouldn't be surprised if it wasn't the "Schley Court of Inquiry" that so completely unnerved the "hero of Santiago."

year of the graduate preacher, I would say to him what he says in his addresses to the young at college commencements—"Do not think that this diploma means that you are educated; it only signifies that you are now somewhat prepared with God's help for self-education. You must study." This is one reason why men do not go to church and why preachers leave the active ministry—our pastors cease to study.

"One more thing I desire to say to you, pastors. Our pastors often exhaust themselves in other things before they come into the pulpit to deliver God's message and convey his spirit to men. Not many men can superintend a Sunday School, teach a Bible class, conduct a B. V. P. U. meeting, and be in good trim for the sermon. As a rule, he who attempts it will seriously drain, if he does not exhaust, his nervous power. The preacher should prepare his sermon and himself to deliver it. God gives sense as well as faith. The pulpit should be the pastor's throne, and he should come to it with all possible power."

The pastor who reports this conversation might have given different answers to these questions, but he prefers to give those which he provoked from his esteemed brother.

H. F. S.

Vicksburg, Miss.

From the Piney Woods.

On Saturday before the third Sunday in July, we commenced our annual meeting at Pine Springs church, in Marion county. Bro. T. D. Cox did the preaching, after Saturday. Bro. Cox preaches well, and we had promise of a great revival, but the heavy and continued rains after Monday, cut our meeting short. Two were received for baptism.

From Pine Springs we went to Antioch, in Covington county. Bro. J. T. Dale did half the preaching and the pastor the rest. The meeting continued seven days; 13 were baptized on Friday evening. Saturday morning I met the people at Ebenezer, which is also in Covington county. Bro. J. R. Carter preached for us Saturday and Sunday morning; after that, Bro. J. T. Dale did the preaching. Three were received for baptism, and one by letter. Our meeting closed there on Thursday, and on Saturday following, our annual meeting commenced at Society Hill, in Lawrence county. Bro. R. J. Boone, of Brookhaven, did all the preaching there. Nine were received for baptism, one restored and one received by statement. Bro. Boone seemed to be at his best, and we certainly enjoyed his preaching. I think he went away happy, and made Mrs. Boone happy when he got home. We sent her a present which I hope pleased her very much.

Two of the churches I am serving have called me for another year. I have been made glad many times this year, and thank God for the blessings He is giving people and pastor.

I did not get to go to the convention at McComb. I regret it very much; but am glad it was a great meeting and my brethren enjoyed it.

With best wishes for our editor and paper, and the Lord's cause, I am

Your humble servant,

L. D. POSEY.

"Not Close Communion, But Close Baptism"—A Better Reason.

Baptists are not responsible for the term, "Close Communion." "Close Communion," when used by our enemies, is synonymous with "narrowness." Baptists deny the charge, and the argument most frequently made by Baptists to refute the charge is, that it is "not close communion," but close baptism.

It is true that baptism should always precede the Lord's supper; that is, none are scripturally entitled to a participation in the Lord's supper who have not been baptized—scripturally baptized.

Baptists hold that only immersion in water, upon a profession of faith in Christ, by a properly qualified administrator, is scriptural baptism.

But, while this is true, Baptists find it hard to convince those of other denominations who have been immersed that they have not been scripturally baptized.

Some Baptists, doubtless, have been immersed who have not exercised a saving faith. They professed to have done so, and the church could not know that they had not. The act—immersion—was all right; the administrator was duly qualified to administer baptism, and hence the baptism of the individual admitted him to all the privileges of the church. Why? Because, when received into the church, he was admitted to *church fellowship*. And just so long as he remains in the church, and there is no charge against him for immoral conduct, and he is in harmony with the doctrines of his church, he is entitled to participation with his church at the Lord's table.

Church fellowship is a fellowship of doctrine.

The Lord's supper is an ordinance of the church, and should be participated in only by those who are in fellowship with the church, believing the same things the church believes. And those who do not believe the same things cannot consistently, nor scripturally come together at the Lord's table.

The church at Corinth had greatly perverted the Lord's supper, and the apostle found it necessary to administer to this church a very sharp rebuke because of its prostitution of this solemn ordinance. He says: "Ye come together not for the better, but for the worse." . . . For, first of all, when ye come together in the church, I hear that divisions (schisms) exist among you; and I partly believe it. For there must also be heresies (factions) among you; that they which are approved (known to be sound in the faith) may be made manifest among you. When, therefore, ye assemble yourselves together, it is *not possible* to eat the Lord's supper: for in your eating each one taketh before other his own supper, and one is hungry, and another is drunken. (Revised V.) This clearly shows that the church at Corinth had prostituted the Lord's supper to an ordinary feast. Why? Because there was lack of union and fellowship in the church. There were also heresies in the church, which doubtless was responsible for the divisions which made it *impossible* for that church to express at the Lord's table their oneness of

faith in and fellowship with the teachings of the Christ, whose body the bread and wine were intended to symbolize. For at the Lord's table only one central fact is to be set forth: the atonement (at one men) of Christ, and our union with him through the reconciliation effected by His death.

We do not go to the Lord's table to show our fellowship for one another, nor to commune with one another, but to show our faith in; and to remember Him who died for us upon the cross.

"The cup of blessing which we bless, is it not a communion (participation in) of the blood of Christ? The bread which we break, is it not a communion (participation in) of the body of Christ?" 1 Cor. x: 16 (Revised Version.) Where bread occurs, the marginal reading is loaf—one loaf. The one loaf, and the one cup clearly suggest the idea of unity. Read verse 17.

It is not strange then that the church at Corinth could not eat the Lord's supper, with heresies and divisions in the church.

Analogous to the feast at Corinth would be any gathering at the Lord's table of persons of different creeds. They might have a feast, but could not eat the Lord's supper. The bread and wine might be used, and all the necessary external forms observed, and yet it would not be the Lord's supper.

The reason is that no such gathering could occur without there being present the same things that made it impossible for the church at Corinth to eat the Lord's supper.

Jesus said: "Do this in remembrance of me," not of some one else.

When a church throws wide the door and invites those of all creeds to come to the Lord's table, it takes liberties with the Lord's table not warranted by either scriptural precept or apostle example.

The central idea in all such invitations is that those inviting desire that the invited thereby show their love and fellowship for them. Such an observance might be appropriately called a love feast, but never the Lord's supper.

"One Lord, one faith, one baptism, one God and Father of all;" and just before this he says: "There is *one* body, and one spirit, even as also ye were called in *one* hope of your calling." Eph. iv: 4, 6.

To preserve the idea of unity as set forth in the above scripture, Baptists are driven to the galley 2 Not close communion, etc inevitable practice of what our enemies are pleased to call "Close Communion."

Then it is not so much a question of close baptism, as of strict adherence to the great central truth of the gospel, the atonement, which is set forth in the Lord's supper. For one may be baptized by a Baptist, and be a member of a Baptist church, and never repudiate his baptism, but becoming heretical on other matters of faith and practice, would be excluded from his church, and equally with all others, not in harmony with our doctrines, be barred from the Lord's table in a Baptist church. To show that his church still recognizes the validity of his baptism, on a proper and satisfactory statement to the church that he had again fully accepted the doctrines of the church, he would be restored

to fellowship, and admitted to the Lord's table without rebaptism.

His baptism was just as good when he was out of harmony with his church on other things, as it was after he returned to the church.

There is a better reason, as given above, than "close baptism."

The scriptural order is oneness in faith, in baptism, in hope, in church organization and in doctrine. This inevitably leads to oneness in practice, shutting out heresies and divisions.

W. I. HARGIS.

News from Antioch

Our meeting commenced the third Sunday in August, and continued eight days. Rev. W. S. Allen, of Clinton College, did the preaching and did it well. He is a great man of promise, and if he continues to grow will reflect much credit upon his Alma Mater. He preaches in an earnest, simple style that every child can comprehend, and during the services it was a beautiful sight to see so many children go up and ask an interest in the prayers of the church.

The young people, are the hope of the community, for all the earnest pleadings seemed to produce no effect upon those who had reached middle life. It was a season of refreshment to the church, putting the members in closer touch with each other and inspiring a great love for the Master.

Bro. Ellis gave us some of his inimitable talks, for he always knows what to say and when to say it. The services closed with the baptism of four hopeful converts, and perhaps the Saviour looked down upon the beautiful scene as they followed Him step by step down into the sparkling water, and then arose to the new life that now awaits them.

On the last day of the meeting death visited the home of our Bro. Harrington and snatched away a beautiful and lovable child of five years. Their home is left desolate for a while, for Him alone can alleviate such sorrow. They feel that God makes no mistakes, and while their hearts are torn and bleeding, they still trust Him, for they know "it is well with the child."

E. C. BOLLS.

Mountain Creek.

Held regular services at Mountain Creek church last week, and protracted the services several days. Three united with the church by baptism; but the chief result seemed to be the awakening of the membership. Altogether a helpful revival.

We held our usual service here Sunday; six addition.

A. L. O'BRIEN.

Union Hall.

Our meeting at Union Hall, east of Brookhaven, was protracted from the second Sunday in August. We had an old-time revival, with twenty-four additions to the church; twenty by baptism and four by letter. Bro. W. E. Hathorn did the preaching and did it well. He is a young man of great promise. He baptized twenty-two last Sunday at Kentwood, La. The outlook there is encouraging.

R. H. PURSER.

Clarksdale New Baptist Church.

It is the most important place in the State for the Baptists now. It is now or never. It is growing faster than any other place, and it is a natural growth. It has now, sure, a population of over three thousand people—three-fourths white. A great many people have moved in since the last census, and the corporation limits have been extended. The people move in as fast as they can get houses to live in. There is being paid out now about one hundred thousand dollars for buildings. New people are coming every day. There are now in and around Clarksdale about one thousand people who ought to belong to the church, but only 200 of them do (counting Catholics, etc), and about 100 church-going people, on an average.

When I went there the church had four hundred dollars, and a lot paid for. This was the work of the ladies. God bless the noble and faithful women!

I never saw anything so hard to start as that building. When we received our plans and specifications the building was estimated to cost \$3,200.00, but we find now it will cost \$4,000.00. We first did all we could do ourselves, then we called on the town, and we are calling on outsiders. We need five hundred dollars. The house is nearly completed. The picture does not near do the house justice. It is a beautiful building. The auditorium is 40x40, with corner entrance and pulpit in corner. The Sunday school room is 17x30 and to the left of the pulpit, with curtains (like roll-top desk) between, so it can be used in case of a large congregation. The inside is wainscoted and plastered, ceiling hard-oil finished and floor inclined.

Bro. E. L. Broadus and Mr. H. W. McKay have certainly done hard work. They deserve the credit. Mr. McKay is not a Christian, but he is certainly standing nobly by us. We have about twenty members.

We have had several very unpleasant drawbacks, but God has led us through all. He is in the work. We have now peace, harmony and prosperity. Our Sunday school is one of the best in the Delta.

E. D. SOLOMON.

Good Hope, Miss.

I have been a constant reader of THE BAPTIST ever since its existence, but have never troubled it with my poor penmanship and broken grammar; so, if you will bear with me a little while, I will tell you something of my first year in the pastorate. I have four churches, all in Harmony Association—Cedar Grove, Hebron, Camden, and Cross Roads, all small, number from 25 to 45 members. Churches small, preacher smaller, and pay smallest. So you see there is, from man's view of the condition, little to be expected; but I am glad God can take the little things and use them for His glory; and I am persuaded that He has done that in my case this year. I held a meeting with my people at Cedar Grove, the first Sunday in August, assisted by that noble brother, Dr. T. E. Morris, who is now past his three score and ten, but seems to be just in the prime of the Lord's work. As a result, I baptized five

converts, one a reformed inebriate, who seems to be one that has promise of some degree of usefulness. May the Lord make use of him in tearing down the liquor traffic. I held my next meeting at Hebron church, assisted by Professor Parkinson, who was out drumming for his school at Lena, and happened to fall in that way; he preached us two excellent sermons. Also, Bro. Dandy, who is now in his 84th year, rendered good service by his counsel and preaching one strong gospel sermon. The Lord was with us, the church revived and three added. Hebron is my mission church. My last meeting has been with Cross Roads, where I tried to present Christ as the only savior of sinners; received two for baptism. I guess I will not hold a meeting at Camden, on account of the general condition of the church, though Camden is a live working little band. I want to say that I will pay 85 cents on the work of Mississippi Baptists, and then for five more who will not pay anything. That is right, stir them up with those good editorials, and you will scale the heights to success.

God bless the work of THE BAPTIST.

J. W. NUTT.

KIND WORDS.

This is one of the excellent publications of our Sunday School Board. It has been enlarged and greatly improved every way, and should now find a place in every home where Baptists dwell, and in every Sunday School of our denomination in the State. It is brimfull of the very best reading matter for the young people, and being charged with the missionary spirit it inclines youthful minds to consider the great commission left us by the Master.

Brother, have you copies of "Kind Words" coming to your home? If not, ask your Sunday School superintendent to furnish you with a few sample copies.

It may be that your Superintendent has not seen it—does not have it come to the school. Then go to your pastor for a copy, and ask him to send on your money for the paper. But it may be that the good pastor has never looked upon the bright pages of "Kind Words," and has failed to utilize this agency in the work of his pastorate.

What are you to do now?

Why; just write to Dr. J. M. Frost, Nashville, Tenn., and he will forthwith supply you with "Kind Words," and also anything else in the line of Sunday School periodicals.

It will not cost you much, but will doubtless be worth very much to you and your family.

A. J. MILLER

Columbus, Miss.

College Tidings

Every mail brings letters of enquiry of applications for catalogues. It seems to me the prospects are unusually bright. I confidently expect a fine opening. Let everybody come on time. We open Sept. 12th.

Hop fully,

W. T. LOWREY.

Clinton, Miss.

Speech.

Talk happiness. The world is sad enough. Without your woes. No path is wholly rough. Look for the places that are smooth and clear. And speak of those to rest the weary ear. Of earth, so hurt by the continuous strain. Of human discontent, and grief, and pain.

Talk faith. The world is better off without Your uttered ignorance and morbid doubt. If you have faith in God, or man, or self, Say so; if not, push back upon the shelf. Of silence all your thoughts till faith shall come; No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale Of mortal maladies is worn and stale. You cannot charm, or interest, or please, By harping on that minor chord, disease. Say you are well, or all is well with you, And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

Shady Grove.

We have just closed another great meeting at Shady Grove church, Lincoln county. I had the great pleasure of having with me my old room mate and class mate, Bro. J. R. Nutt, from Flora, Miss., who did the preaching; to say that he did it well will not express it. He came full of the spirit, and preached as for eternity the old, old story of Jesus and His love, and many souls were won for the Lamb of God; the church greatly revived, with 42 accessions; 39 by experience, one by letter, and God's people all praising His name for his blessing. Eternity can only tell the true results of our meeting. There are many sinners yet to come, whom we left under deep conviction. I expect to baptize them soon, some more any way. May God bless and help them surrender at once. Two prodigals were restored during the meeting, also. At the close of the meeting, the church gave Bro. Nutt a unanimous invitation to come again next year, and \$35.50 for his week's work.

Fraternally,

J. B. QUINN.

Havana, Cuba.

When you read these lines I will be enroute to Cuba. It became necessary for me to return before the yellow fever season had passed over.

Baptists of Mississippi, pray for me that I may escape yellow fever. When Christians are praying for me I fear no disease nor danger. I am your missionary and very much desire that you love me for my work's sake and pray for me. Write me freely and frequently, and I will reply through the columns of THE BAPTIST. Bro. Bailey has kindly given me space for short articles on Cuba; and replies to appropriate questions that brethren may ask. He sends me the paper free for my work's sake. The editors of three other papers have agreed to do the same. May God reward them.

C. D. DANIEL.

67-Prado, Havana.

The Grand Lodge Knights of Honor of the State of Mississippi met here last week, being about one hundred strong, for a two day's session.

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Lebanon Association.

This body met at Lumberton, Wednesday morning, August 28, at 10 o'clock, and continued in session until Thursday night at 9:45 o'clock.

THE BAPTIST representative was the first man on the ground by several hours; and was taken in charge by that prince of good fellows, Dr. W. W. Hall, proprietor of the "Drummer's Hotel," who mistook us for a "knight of the grip," but discovering our real identity along about the dinner hour, when we are always at our best, he lost no time in imposing us off on his good Methodist neighbor, brother Hafford, in whose hospitable home the hours between the sessions of the Association were most delightfully spent. Lebanon Association is a business body. They are only in session two days; but how they do work! Moderator Bowen and Clerk Elliott were re-elected. Twenty-eight churches compose the Association, and they were all represented but one.

The spiritual condition of the churches was reported to be good. Three new churches were received into the fellowship of the body.

The associational sermon was preached by pastor McMillin, of Hattiesburg, from the Great Commission, and was one of the best of the kind we ever heard. The association asked to have it appear in these columns.

The usual "reports" came up for consideration, all receiving careful attention. The association is in the very heart of one of the best mission fields in the world, but they are addressing themselves to the work with great earnestness.

The visiting brethren, Finly, Searcy, Gay, Sibley, Prof. Sharp, of the College, and THE BAPTIST man, all received most cordial welcome.

THE BAPTIST enjoys great popularity with the people, which was shown by the overwhelming kindness with which its representative was received, and the large number of "receipts" left behind. With one voice, they said, "the Price of the paper is not too high."

They meet next year at Laurel; and Bishop Roper is to preach the sermon.

They have some fine pastors in their association, and good laymen, and elect women not a few; and their good fellowship, one for the other is a joy to behold.

The town of Lumberton is, as the name signifies, a lumber town, there being three big mills right in town, with timber enough to run twenty years, they say.

They have good, new, wooden church houses, and one of the handsomest brick school houses we have seen anywhere.

THE BAPTIST.

Strong River Association.

From Lebanon we went to the Strong River Association, which met with the Steen's Creek church, Friday, 10 a. m., where we arrived in company with Bishop Finly just in time to see them finishing up their dinner in the grove, the fragments of several baskets of which we proceeded to "take up," after which we felt ready for anything that might come along.

"The geological formation of the country is mostly Baptist" in the Strong River Association; and they turn out in great numbers, there being at least 400 people present the first day, and more than twice as many on Sunday, the last.

As the name would indicate, this is a "strong" association, although it has "swarmed" several times.

The sermon was preached before we arrived by pastor Drummond, of Hebron, and we heard many good things about it.

All the twenty-seven churches of the association were represented, and two new ones were admitted.

R. Drummond was elected moderator and Wayne Sutton was elected clerk—he is as good a clerk as Burrows is a secretary, while Drummonds is as good as the best moderator we ever saw preside over the deliberations of an association. When President Conn and Secretary Thornton of the State Convention step aside, we would love to see Drummonds and Sutton take their places.

As at Lebanon, so at Strong River, nothing lags and nothing is passed without full discussion. Among the visiting brethren were, Rowe, Ellis, J. L. Johnson, Jr., of Hillman College, Hobbs, Mathis, Finly and Hemby.

Secretary Rowe was hoarse from much speaking; but he showed us the "fields" and cheered our hearts with glad tidings from the laborers.

Prof. Johnson made a speech on education that won all hearts unto him. It was a great speech, and ought to find its way into print. It would be a fine campaign document while the endowment of Mississippi College is pending.

It would have been strange indeed had not THE BAPTIST man received cordial greeting, having been brought up in those parts. They heard patiently, not to say gladly, punctuating his remarks with "amen," and in many other ways expressing their approval of the paper. Here, as at Lebanon, they voted heartily to observe the "second Sunday in December," or some other convenient time, as THE BAPTIST Day.

In all probability this will be the last time that that colossal piece of nonsense, "the reading of the letters," will be heard in the Strong River Association, as Pastor Drummond gave notice that he would at the next meeting offer a resolution to cut it off. Let it be done, and let it be done elsewhere, for time is too important to waste in any such way.

Another sign of progress was seen in the Association—late in the Association—on missions. All the pastors and many of the laymen stood in testimony of their purpose to try to give and to try to have all their churches to give at least a tenth of all their income,

from now until death, to God—planting themselves squarely on the Bible in giving as well as in baptism. If all God's people would do this, and we are coming to it, how soon would His kingdom be done on earth as in heaven?

The West Judson Association.

Association elected Bro. T. A. J. Beasley, moderator and Bro. J. P. Randolph, clerk.

The weather was warm and somewhat inclement, but the congregations were very large.

Among the visiting brethren were Secretary A. V. Rowe, H. L. Finley, A. B. Whitten, Tennessee; E. E. Thornton and the editor of THE BAPTIST.

The usual committees were announced and the Association adjourned for the afternoon.

At 8 p. m. a large congregation greeted Bro. E. E. Thornton, of New Albany, who gave us something rich on the subject of old-time power in worship, showing that this power comes from a reliance upon God's spirit. The sermon was well received, and at its close the preacher invited all those who desired the salvation of the Lord to come forward. More than a dozen expressed a desire to be saved. It looks as though things were about as they should be when we can have souls enquiring the way of life at an Association.

The West Judson reported 183 baptisms, 35 in excess of last year. This shows an increase of 23 per cent.

All the reports on Missions were read consecutively and then discussed in strong speeches by several brethren, followed by our honored and efficient Secretary, who made a telling address from the words: "If ye leave me, ye will keep my commandments."

Bro. Frank Souer, Superintendent of Pontotoc Sunday-school, made a most sensible talk on the Sunday-school work; also Prof. J. S. Price, Nettleton, made a fine speech. Bro. Souer said that there were only six members of the Pontotoc Church who are not also members of the Sunday-school.

There are about ninety members. Where can be found a duplicate of this? Another brother in the West Judson Association said his church comprised fifty-nine members and only one was a member of the Sunday-school. Quite a contrast!

Poplar Springs enjoys the distinction of five resident Baptist preachers, one of them, Rev. T. A. J. Beasley, is also President of the Poplarville Normal College, which generally enrolls about 200 pupils. It has five teachers and is doing a great work. Bro. Beasley seems to be chief man among them.

We had the privilege and pleasure of being entertained at the home of Bro. Beasley and his excellent wife. Bro. Beasley, with his splendid horse and buggy, met us at the train, and Dr. F. A. Whitten, "the beloved physician," brought us back to the train in his surry.

THE BAPTIST held its own at this Association and made very satisfactory advance in adding new names.

The Tippah Association.

Early Thursday morning in company with Dr. A. V. Rowe and Bro. B. F. Whitten of Tennessee, we started for the Tippah, at

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Providence, where we found Rev. W. E. Berry in the moderator's chair, and J. W. Crump at the clerk's desk, and the business well in hand. Missions received very earnest attention. Bro. Rowe did some fine work along this line.

THE BAPTIST was given a very cordial reception. A great many renewals and several new subscriptions were the immediate fruit.

We could scarcely realize that we were in the Tippah Association, because there was not a Lowrey in the meeting. But Rev. W. E. Berry was the worthy representative of the Lowrey family.

As we passed through Blue Mountain on our return from the Tippah, we learned that President B. G. Lowrey had been unable to do any traveling in the interest of his college, having been confined to his room with prostration from overwork.

The college will very likely have all the girls it can accommodate, but President Lowrey would have liked to visit many of the friends of the college, anyhow.

The new buildings show up in a very attractive manner and assure the most comfortable quarters for the many girls who will in a few weeks be pouring into Blue Mountain.

We were entertained in the home of Bro. J. D. Mathis, whose wife is the youngest sister of Rev. W. L. Skinner, now of Texas. More than twenty years ago we were associated with Bro. Skinner in college life, and shall not forget him.

On our return from the Tippah, we spent a few hours with Pastor Thornton in New Albany. He is one of our most consecrated and interested pastors. He is thoroughly acquainted with every industry in his town, and takes a deep interest in the material prosperity of the town. His church work seems to be in a very healthy condition. They do nearly everything up there they want to do.

We had the pleasure of reviewing the new brick school building now in course of erection, which would be an ornament to a more pretentious town than New Albany. It will cost \$14,000 and is a three-story edifice.

Hiring Servants by the Day.

It is not the large establishment which has the special trouble with its household staff, our own experience has been that it is easier to get three good maids than one, and much easier to get two good men than one, and easier to get three or four men than two. The explanation is simple enough; there is a social life of its own in a large establishment; the larger the establishment, the larger the society. So that really households keeping many domestics do not experience the real hardships of the situation. It is the home of those of us who cannot hire more than one or two or three helpers, where there is need of a new order of things. We cannot afford a separate sitting room or parlor for our one or two maids. What are we to do? I can only answer by a question. Would it not be possible to have our cooks and our waitresses come by the day, as well as our laundresses or charwomen? It might be more expensive but in the end would it be so much more expensive? I only ask the question. There are sanitary objections of weight, also; but per-

THE BAPTIST.

haps not so weighty as they appear to be. An arrangement of this kind might eventually tempt into domestic service (an odious phrase, but I have no better at hand) a more cultivated and clever class of workers. Until we can tempt that class we shall never realize the comfort of having people with *minds* attend to one's machinery of living. From no one thing, during the past five years, have we had more solid, working satisfaction than from our domestic (the white ones) having been people of refinement and of genuine ability. There is no housekeeping joy like the peace of being able to *respect* your maids! —Octave Thanet in GOOD HOUSEKEEPING for June.

The Last Sunday in Pretoria.

The last Sunday before the British came dawned quiet and peaceful as a New England Sabbath; not a sign of war was to be seen; the streets were thronged with men, women and children on their way to church to pray for their cause and their dead. The soldier laid aside his rifle and bandolier for the day, and not one was to be seen throughout the crowds which were moving toward their respective places of worship, while the bells rang summons and welcome. The day was warm enough for the women to wear white gowns, which served to make the many black ones the more noticeable. The children were stiff and starched in their Sunday cleanliness, and half the church-going crowds were composed of these little ones. In many a pew there was no father or brother, but only a sad-faced woman in sombre black.

The churches were crowded to the doors, and I tried two or three places before I finally gained admittance to the church opposite President Kruger's house, where he had himself often occupied the pulpit. It was a typical country church, such as may be seen in hundreds of our smaller towns; the windows were open, and a soft breeze blew gently through the room. The people entered deeply into their worship, and the sadness that prevailed made it appear like a service over the dead who had fallen in battle. Many families were worshipping together for the last time, for on the morrow a battle was to be fought, and all who were going to continue the fight were to be separated that night from their loved ones.

There was not one in the whole church who was not weeping. Near me sat a young girl of about twenty, who sobbed aloud during the entire service, as though heart was broken beyond all comfort; and I afterwards learned that her father and four brothers were all dead, and that her one remaining brother was at St. Helena with Cronje. In the pew in front of me sat an old grizzled burgher with a heavy gray beard; he needed no rifle to show that he had been for months on command, for his face was burned by wind and sun. His arm was around his wife, whose head rested on his shoulder. She did not weep, but at frequent intervals she huddled closer to him and grasped his arm more firmly, as if afraid he would leave her. On his other side sat a little girl, who looked around with big, frightened eyes, wondering at the scene.

The pastor preached from his heart a sermon of hope and encouragement, his words being interrupted by the sound of sobbing. Hardly a man there but had his arm supporting the woman at his side, or grasped her hand in his. The text was from Ezekiel, 37:3-9.

Tender, with infinite pathos, yet manful, and with a virile faith that seemed to make the impossible actual, the sermon went on. It was a prophet's opportunity, such as comes to but few preachers in all history, to stand at the final threshold of a nation's life, to bid farewell to the men leaving for the forlorn hope of the last struggle and to embrace in one cry of faith both the heartbreak and the resolution of a people. It was in the Dutch tongue, but the preacher repeated it to me in English the next day, and I was the witness of the effect of its simple eloquence on the people.

When the service was over, there was a solemn and tearful hand-shaking before the congregation scattered for the last time to their homes; the men to buckle on their bandoliers and rifles for the next day's battle, the women to pray for the safety of those brave hearts so dear to them, or to weep alone with memories of those they had loved and lost —From Blue Shirt and Khaki.

His Great Temptation.

John G. Woolley, in "Civilization by Faith," tells this personal experience, which should be a warning to those who might at any time be led to tempt one who has ever been a victim of drink. He says:

"I shall never drink again; but one night, in a New England train, and very ill, I met a stranger who pitied me and gave me a quick, powerful drug out of a small vial, and my pain was gone in a minute or two, but alcohol was licking up my blood with tongues of flame. I should have gotten drunk that night, if I could. I thought of everything—of my two years of clean life; of the meeting I was going to, vouched for by my friend and brother, D. L. Moody, whose faith in me had gone out into all the world; of the bright little home in New York; of Mary and the boys. I tried to pray, and my lips framed oaths. I reached up for God, and He was gone, and the fierce fiend of hell had me by the throat, and shouted, 'Drink, drink, drink!' I said, 'But Mary—but the boys'; it said, 'To hell with Mary—come on to the saloon!'

"It was not yet daylight, Sunday morning, when I stood on the station platform at Pawtucket all alone. I flew from saloon to saloon; they were all shut, so were the drug stores; and all that day, locked in my room at the hotel, I fought my fight and won it in the evening, by the grace of God; and the people never knew that the man who spoke to them that night had been in hell all day."

HILLMAN COLLEGE GIRLS!

The session begins Thursday, Sept. 12th. Please try to get to Jackson on Tuesday, the 10th instant, or Wednesday, the 11th. Some member of the faculty will meet the girls there and see that they get safely to Clinton.

JOHN L. JOHNSON,
President Hillman College.

The Home.

The End of the Way.

"My life is a wearisome journey,
I am tired of the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am going,
Will more than my trials repay;
All the toils of the road will seem
nothing.
When I get to the end of the way.

There are so many hills to climb up-
ward.

I often am longing for rest,
But He who appoints me my pathway,
Knows just what is safest and best,
I know in His word He has promised
That my strength shall be as my day;
And the toils of the road will seem
nothing.
When I get to the end of the way.

He loves me too much to forsake me;
Or give me one trial too many;
All His people have dearly been pur-
chased.

And Satan can never claim such,
By and by I shall see Him and praise
Him.

In the city of unending day,
And the toils of the road will seem
nothing.

When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I am safely at home;
I know I will receive a glad welcome,
For the Savior Himself hath said
"Come."

So when I am sinking in body,
And troubled in spirit, I say,
All the toils of the road will seem
nothing.

When I get to the end of the way.

Cooling fountains are there for the
thirsty.

There are cordials for those who are
faint.

There are robes that are purer and
whiter

Than any that fancy can paint;
So I will try to go faithfully onward,
Thinking often through each weary
day.

All the trials of the road will seem
nothing.

When I get to the end of the way.

The Busy Wanted

Don't say, "I am too busy."
God never goes to the lazy or the
idle when he needs men for his
service. When God wants a work-
er he calls a worker. When he
has work to be done he goes to
those who are already at work.
When God wants a great servant
he calls the busy man. Scripture
and history attest this truth. A
you read this list of men whom
God has used, think of those in
your own church who are working
for him: Moses was busy with
the flocks at Horeb; God on was
busy threshing wheat by the wave
press; Saul was busy searching for
his father's lost cattle; David was
busy caring for his father's sheep;
Rishba was busy plowing with 12

yoke of oxen; Nehemiah was
busy bearing the king's wine
cup; William Carey was busy
mending and making shoes; Ado-
niram Judson was busy investiga-
ting religious truths. God never
calls an idler into his service. In-
dolent young people who look
toward the Christian service will
never get a call from God. It is
workers he wants.

Knowing How to Dress.

A few years ago a well-known
teacher who had founded and car-
ried on for many years a success-
ful school for girls in one of the
Middle States, decided to retire.
She looked about for a successor.

Many candidates were brought
to her notice. The place was an
important one. The emoluments
were large, no school stood higher
in the esteem of the public, and
Mrs. Blank was anxious to find
just the right woman for the posi-
tion.

At last a lady offered to take the
school who apparently had every
qualification to carry it on with
distinction. She was one of the
most learned women in the coun-
try, she spoke a half-dozen lan-
guages, and was witty and wise in
them all; she had a long and suc-
cessful record as an educator.

But Mrs. Blank, after a brief in-
terview, declined to consider her
as a candidate, and also refused to
make known at the time her rea-
sons for this decision. Years
afterwards, she said to a friend:

"There was no doubt as to her
scholarship or her ability to teach,
but her gloves were soiled and one
shoe had lost half of its buttons.
First, you think? But they be-
trayed qualities which made her
unfit to be the guide of young
girls. The woman, whatever her
ability, who does not respect her-
self enough to be clean and neat
will never command the respect of
others."

The applicant never knew that
her slovenly glove and gaping
shoe cost her a position of ease
and honor for life.

A place of trust, with a large
salary was open to women in one
of the public departments in
Washington, several years ago.
One candidate brought the highest
recommendations, but was dismis-
ed promptly by the committee who
had the power of appointment.
She was glaringly dressed in the
extreme of the fashion, with glit-
tering jewels and nodding plumes.
"We want a working woman, not
a cockatoo," said the chairman,
after the absurdly dressed candi-
date had retired.

Nothing shows sense or discre-

tion more accurate in man or wo-
man than the way in which they
dress. If they attach just the correct
importance to their coats or gowns,
they are likely also to estimate the
other factors of life at their just
values.

God Using the Devil.

A pious old woman, in great
want, laid the case of her need
before the Lord in prayer. She was
overheard by two wild young men,
who then had two loaves with them
as they returned from town. They
thought to mock her prayers by
tumbling the loaves down the
chimney. She then thanked the
Lord for this relief. The young
men thought it time to tell her that
they, and not the Lord, threw
down the bread. She replied:
"The Lord sent it, if the devil
brought it."

The devil, though in rebellion
against God, is not independent of
him. God can use him if he will
to carry out his own purposes of
wisdom and of love. All that we
need is a true and childlike faith
in our heavenly Father.

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BIG WAGES—Our Famous
Fountain Water still, a won-
derful invention—out a filter
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enormous. Everybody buys.
Over the kitchen stove it fur-
nishes plenty of distilled, hot
and drinking water, pure, de-
licious and safe. Only method
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sia, Stomach, Bowel, Kidney,
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cures fever, and sickness.
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by local applications, as they cannot
reach the diseased portion of the ear.
There is only one way to cure deaf-
ness, and that is by constitutional
remedies. Deafness is caused by an
inflamed condition of the mucous lining
of the Eustachian Tube. When this
tube gets inflamed you have a rum-
bling sound or imperfect hearing, and
when it is entirely closed Deafness is
the result, and unless the inflammation
can be taken out and this tube re-
stored to its normal condition, hearing
will be destroyed forever; nine cases
out of ten are caused by catarrh, which
is nothing but an inflamed condition
of the mucous surfaces.

We will give One Hundred Dollars
for any case of Deafness (caused by
catarrh) that cannot be cured by Hall's
Catarrh Cure. Send for circulars, free.

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Sold by all druggists, 75c.

Hall's Family Pills are the best.

Notice to Creditors.

Letters of administration having
been granted to me by the chan-
cery court of Hinds county, First
District, State of Mississippi in the
estate of Edwin T. Barber on
April 17th, 1901, A. D., notice is
hereby given to all persons having
claims against the said estate to
have the same probated and regis-
tered by the clerk of said court
within one year from the date of
the first publication of this notice,
and a failure so to probate and
register said claims will forever
bar the same.

R. J. SEARCY,

Administrator of the estate of
Edwin T. Barber, deceased.
July, 23 1901.

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W. T. LOWREY, President.

Clinton, Hinds County, Mississippi.

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through last Session.

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Is the Maximum necessary
Expense.

\$150

Will give Reasonable Com-
forts.

Among the Churches.

MACON.—The repairs on our
pastorium are now completed at a
cost of about \$750.00 and I think
we have a house equal to any of
the kind I have seen in the state.

Brother M. K. Thornton was
with us for one week recently in a
meeting and did some excellent
preaching, which will yet bear
fruit, for God has said: "My
word shall not return unto me
void." Bro. Thornton is a man
full of the Holy Ghost."

On last Thursday we had a very
interesting service. Our venera-
ble and highly esteemed Brother
Rev. J. H. Buck reached his sev-
enty-fifth birthday last week, and
it was also his sixty-second anni-
versary as a member of this church.
Bro. Buck preached a most excel-
lent sermon, and the old hymns of
our fathers were sung to the tunes
of fifty years ago. A large congre-
gation was present and the day is
one long to be remembered.

Dr. M. M. Warren, one of the
foremost physicians of the state,
and a member of our church died
very suddenly on last Wednesday
morning. He will be very much
missed by this community. The
sympathy of all friends in the
community goes out to the be-
reaved wife and relatives.

We look for the editor to be with
us at the meeting of the Columbus
association at Pleasant Hill
Church ten miles east of Columbus
on September 6th. Come.

I had the pleasure of assisting
Bro. E. W. Spencer in a meeting
at Deer Brook, two weeks ago.
The Lord was with us, therefore
the Christians were much revived,
and there were several professions.
Brother Spencer is highly es-
teemed by this church and com-
munity.

I also assisted Brother Woodruff
four days in a meeting at Mashu-
laville, resulting in eight additions.
For these blessings we are grateful
to God.

W. C. GRACE.

ASHLY—I began my summer
work the 3rd Sunday in July
with Sardis church, Bro. W. S.
Rogers was with me and did the
preaching except on Monday even-
ing when Brother S. Morris came
in and preached in the afternoon.
We were having much rain at the
time and Bro. R. and myself were
water-bound on Tuesday but Bro.
Morris took hold like a soldier,
and continued the meeting.

We closed the meeting in the
midst of a fine interest. The visi-
ble results were the church re-
vived and two happy converts.

PILGRIMS REST.—There we be-
gan on the 4th in July with Bro.
H. H. Webb, holding forth the
gospel of salvation. Bro. W. is a
student at Mississippi College with
good mettle, capable of polish, the
which he is undergoing, under
that indefatigable Lowrey and
others. His preaching was well
received by the people and his ef-
forts were signally blessed of the
Lord. The church was much re-
vived and sinners were moved to
feel after God and the Lord was
happily found by two young ladies
and one young man; all of much
promise. "The Lord hath done
great things for us whereof we are
glad." To him be glory and
power and dominion forever-
more.

J. C. FARRAR

I have been five weeks in meet-
ing with Brother pastors who may
report for their churches.

J. C. F.

RED CREEK.—The writer spent 4
days in a meeting with the pastor
and sinners at the above church
about six miles west of Wiggins on
the G. & S. I. R. R. This church
has a fine singing force and a live
Sunday School. The rain inter-
fered with the congregation after
Sunday, but the Lord blessed the
meeting. His people were not
only built up, but they were made
to rejoice by seeing some precious
souls come out from the world and
confess Jesus. One also joined by
letter—making five additions to
the church in all. Bro. Jeff Lott
is their pastor. The brethren
proved their love for him by giving
him a unanimous call as pastor for
the ensuing year. May the Lord
graciously bless both pastor and
people.

W. K. RED.

NEW HOPE AND PEARL VAL-
LEY.—The Lord continues to
bless us at the above named places.
Our meeting began at New Hope
Saturday before the 21 Sunday in
August. Rev. J. R. Covington
did the preaching Saturday, Bro.
Edwin Cockren came in Sunday
and preached twice a day until
Wednesday when we had one serv-
ice and baptizing six noble young
men and three young ladies were
baptized. Others professed faith
and will join another church.

Our meeting at Pearl Valley be-
gan the 3rd Sunday. The pastor
preached Sunday morning, Rev.
J. D. Posey came in and preached
in the evening, and twice a day,
four days following except Wed-
nesday, when we had only one
service, on account of rain. Three
by letter, eight by experience and
baptism. The candidates will be
baptized the 3rd Sunday in Sep-
tember.

I start to Steens Creek next
Tuesday to attend the Strong
River Association.

J. W. STERN.

Dale, Miss., Aug. 23, 1901.



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Unless you have a PIANO or
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Hallet & Davis Piano—perhaps the grandest musical prize ever offered
in any college in the world. During the past term all space was filled. Young
ladies would do well to make early application for admission in September.
Write President Shorter for a catalogue, which will be sent free, postpaid.

To the Boys

Boys, I do not mean men, but boys, I want this to be a heart-to-heart talk to boys. I am a boy myself trying to speak to the boys.

How many of you boys who may chadce to read this squib smoke or chew tobacco? I truly hope there are not many readers of THE BAPTIST who can answer: "Yes, I smoke and chew." God grant that you may quit it; for do you, my friend, know what you are doing? Surely you do not, or else you would stop.

Do you know it is ruining your physical body as well as your spiritual body? It destroys your brain, it makes you sleepy, drowsy and lazy, when you should be full of life and vigor. How can you ruin your manhood in this manner? Stop it, oh, stop it! My friend, the day is coming, God speed the day, when the person that smokes a cigarette can not find work anywhere. A person that smokes is not qualified to do any work. The I. C. R. R. does not let anyone who smokes a cigarette work in its service.

Buying tobacco is a very useless expenditure of money—burning up money and no good comes from it, but inexpressible harm. A boy that smokes at all should put a stop to it, at once, for delay is dangerous. God speed the day when tobacco smoking and chewing may only be known as history.

W. D. M.

The Inter Denominational Council of Women for Christian and Patriotic Service, 155 Fifth Avenue New York City, N. Y.

Has prepared petitions in sets of three, to be used in petitioning Senators and Representatives to work and vote for the proposed Anti-Polygamy Constitutional Amendment.

All friends of this movement can secure these petitions, postage prepaid, price 25 cents for 10 sets, \$1.25 for 100 sets, \$2.00 for 1000 sets. Address all orders to The Willie Press, 145 Fifth Avenue, New York City, N. Y.

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Will positively refund your money if I fail.

Please read the following testimonial:

Sr. P. Oliver writes as follows: "Brookhaven, Miss., Feb. 15, 1900.—I desire to say to all cancer sufferers that in 1898 I was cured of serious cancer trouble by Rev. J. A. Scarborough, of Bogue Chitto, Miss."

Mr. Oliver is the popular Circuit Clerk of this (Lincoln) county and at the last election was elected to a second term without opposition.

REV. J. A. SCARBOROUGH, Bogue Chitto, Miss.

Hillman College FOR YOUNG WOMEN

Thorough Equipment, Strong Faculty, Buildings Renovated, Grounds Beautified

The cost for Literary Course and Board in the Industrial Home is about \$100 for the year.

If you are looking for a good place for your daughter next fall, write for Catalogue of this famous old school.

Jhn L. Johnson, D. D., LL. D., President, Clinton, Miss.

Annual Encampment Grand Army of the Republic, Cleveland, O., Sept. 10-14 '01. Reduced Rates Via Southern Railway and A. G. S. R. R.

For occasion of the National Encampment, Grand Army of the Republic, Cleveland, O., September 10th to 14th, 1901, the Southern Railway and the Alabama Great Southern Railroad will make very low rates from all points on their lines. Tickets will be sold September 7th to 11th inclusive, with final limit September 15th 1901. By depositing tickets with Joint Agent at Cleveland on or before 12 o'clock, noon of September 13th, and payment of a fee of 50c an extension of final limit up to and including October 8th, 1901 may be secured.

For further information call on any agent or passenger representative of the Southern Railway or Alabama Great Southern Railroad.

Dr. T. D. MORGAN,

OFFICE: King's Drug Store. RESIDENCE: 109 Earl Avenue. PHONE 481. Offers his professional services to the public.

LET US START YOU! \$100.00 MONTHLY

Gold, Silver, Nickel and Metal Plating. At home or traveling, using and selling Prof. Gray's Machine. Plating Watches, Jewelry, Tableware, Silverware, Bicycles, all metal goods. NO EXPERIENCE. Heavy plate. Modern methods. No tools. We do plating, make outfit, all done. Complete, all tools, lathe, materials, etc., ready for work. The Royal, new dipping process, quick and easy. Write today. Pamphlet, samples, etc. FREE. F. GRAY & CO., Plating Works, CINCINNATI, O.

SALVATION MELODIES. The New Century Song Book.

Has 126 hymns and 126 tunes; the OLD and the NEW. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address, Kiger Music Co., WACO, TEX.

Poplarville High School,

Offers increased facilities for securing an education. Nearly 400 students; 150 boarders; 50 music pupils; 4 new pianos; 9 teachers; stenography and elocution. 10th session opens Sept. 2, 1901. Send for catalogue. W. L. THAMES, PRIN. Poplarville, Miss.

F. R. HARDON, 720 Canal St., Up Stairs, NEW ORLEANS, LA.

It is our pleasure to announce that we are prepared to fill all orders in our line of business, which is exclusively MILLINERY that styles and correct prices Besbut give satisfaction. Respectfully, F. R. HARDON.

MORPHINE Opium. Cocaine. Cured at home. No suffering. Cure Guaranteed endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. free. Tobacco, the tobacco cure, \$1. Established 1892. WILSON CHEMICAL CO. Dallas, Tex.

Deaths.

Mrs. Kate C. Berry.

After a protracted illness, Mrs. Kate C. Berry, wife of L. W. Berry, died at her home near Westville, in Simpson county, Aug. 21, 1901.

She was born December 6, 1851, and spent all her life in the same community. Her maiden name was Beasley.

She was married to L. W. Berry Dec. 16, 1868. To them were born eleven children, six boys and five girls, all of whom survive her.

She was converted and united with the Strong River Baptist church early in life. She subsequently became a member of Stone's church, and at the time of her death was a consistent member of Westville church.

The funeral services were conducted at the family residence by the writer, assisted by Revs. Drumm and Farmer and Fulton. The interment was made in the family cemetery, in the presence of a large crowd of sorrowing relatives and friends.

She was sweet and gentle in disposition, the light and joy of her home; was loved and respected by all who knew her and was idolized by her husband and children.

She was fully conscious of her approaching end, and expressed herself as fully reconciled.

The writer extends sincere condolence to the grief-stricken husband, sorrowing children and other relatives and friends. May the memory of one so kind and pure and good actuate each of them to a more consecrated Christian life.

J. R. JOHNSTON.

Morgan Hudson.

Morgan Hudson was born in Hinds county, Mississippi, August 18, 1828; died August 8, 1901, aged 72 years, 11 months and 21 days. About the year 1860 he moved to Perry county, Mississippi, and has lived an uprigt citizen, an industrious farmer and a consecrated Christian. He joined the Baptist church while young, and has lived confiding, faithful and true.

As a companion, he was kind and affectionate; as a father, he was firm, gentle and loving. He was followed to the grave by a large concourse of relatives and friends and buried with Masonic honors. We mourn not as those who have no hope.

Marriages.

Belsher-Walker.

In Columbus, at the residence of the bride's father, Mr. J. L. Walker, on Thursday evening, Aug. 29th, 1901, by Rev. A. J. Miller, Mr. Wilkins Belsher and Miss Jessie Walker.

Bradley-Cockingham.

In the presence of select witnesses, near Vinton, Miss., Mr. J. T. Bradley and Miss Mary Cockingham were united in marriage on the afternoon of August 26, 1901, Pastor T. R. Paden officiating. This marriage was intended to be, and proved to be, a pleasant surprise to our community. These young people are among our best, and we wish that they may be ever as cheerful

Cures Eczema and Itching Humor Through the Blood—Costs Nothing to try it.

B. B. B. (Botanic Blood Balm) taken internally will kill all the humors in the blood that cause the awful itching of Eczema, Scabs, Sores, Ulcers, Water Blisters, Boils, Eruptions, itching bones and joints prickly pains, in the skin, old, eating sores, ulcers, etc. Botanic Blood Balm will make the blood pure and rich, heal every sore and permanently stop all the itching sensations. Botanic Blood Balm gives the rich glow of health to the skin. B. B. B. at drug stores \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and and free medical advice given until cured. Costs nothing to try B. B. B., as medicine is sent prepaid.

as when we met them in the grove on their wedding day. God bless them.

Dunn-Anding.

On the evening of Aug. 29th, 1901, Mr. M. C. Dunn and Miss Ida Anding were married at the residence of the bride's parents, Summit, Miss., Rev. I. H. Anding officiating. The couple, after receiving the congratulations of many friends, and under showers of rice, boarded the east-bound train for Monticello. They will be at home in Summit after Sept. 15.

Like a Great Railway.

With its branches running in every direction, are the arteries and veins that convey the blood to every part of the system. A cold, sudden changes and exposure, may cause poisonous acids to clog the circulation, and then comes rheumatism. Beware! If you value your life, remove the obstruction with Dr. Drummond's Lightning Remedy. Send \$5 to Drummond Medicine Co., New York, and they will send you two large bottles by express, enough for a month's treatment, with full special directions. Agents wanted.

When the Heart is Affected

By rheumatism or any of the muscles near that organ, it is like tampering with an electric wire, for death may come at any moment. If life is worth it, do not hesitate, but get Dr. Drummond's Lightning Remedy. Send \$5 to the Drummond Medicine Co., New York, and they will send you two large bottles, enough for a month's treatment by first express. It is not as quick as electricity, but will save your life if you take it in time.

The Queen & Crescent Route (New Orleans & Northeastern and Alabama & Vicksburg Railways) will, on Saturday, Sept. 14th, 1901, run a popular low-rate excursion, selling round-trip tickets to the following points at the extremely low rates named:

Cincinnati, O., and return.....\$14.00
Chicago, Ill., and return..... 15.00
Louisville, Ky., and return..... 12.00
St. Louis, Mo., and return..... 12.00

Tickets to be sold only for regular trains on Saturday, Sept. 14th, with final limit Sept. 30th, 1901. Through coaches. Pullman sleepers. Dining cars.

This will afford the public an excellent opportunity to take an outing at extremely low cost.

For detailed information, apply to any ticket agent of the Q. & C. Route, or to R. W. BONDS, T. P. A., Meridian, Miss.

Geo. H. SMITH, G. P. A., R. J. ANDERSON, A. G. P. A., New Orleans, La.

ASTHMA CURE FREE. Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

SENT ABSOLUTELY FREE ON RECEIPT OF POSTAL. Write Your Name and Address Plainly.



There is nothing like Asthmalene. It brings instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F. WELLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Morris Wechsler.

Rabbi of the Cong. Bnai Israel, NEW YORK, Jan. 3, 1901.

Drs. Taft Bros. Medicine Co.

Gentlemen—Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours, REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

Dr. Taft Bros. Medicine Co.: Gentlemen—I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past twelve years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York. I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared, and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease. Yours respectfully, O. D. PHELPS, M. D.

Feb. 5, 1901. Gentlemen—I was troubled with Asthma for twenty-two years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once. I have since purchased your full-size bottle, and I am very grateful. I have a family of four children, and for six years was unable to work. I am now in the best of health, and am doing business every day. This testimony you can make such use of as you see fit. Home address, 235 Rivington street. S. RAPHAEL, 67 East 129th St., New York City.

Trial Bottle Sent Absolutely Free on Receipt of Postal.

Do not delay. Write at once, address Sold by all Druggists. DR. TAFT BROS. MEDICINE CO., 79 East 130th St., N. Y. City.

Blue Mountain Female College,

A Home School for young Ladies.

Superior Location, New Buildings, Thorough Equipment, Strong Faculty, Solid Work, Good Care of Girls

Largest boarding patronage of any private female seminary in the South. Thirty girls refused last session after every place was taken.

If You Want Our Catalogue, Drop Us A Card.

LOWREY & BERRY, Proprietors, BLUE MOUNTAIN, MISS.

Langford High School,

A first class preparatory school for boys and girls.

Second session opens September 2, 1901.

WE PREPARE YOU FOR COLLEGE FOR TEACHING SCHOOL FOR KEEPING BOOKS FOR THE DUTIES OF LIFE

Endorsed by the best educators in the State. Write for catalogue. R. D. MAUM, PRINCIPAL, LANGFORD, MISS.

Woman's Work.

Wings For Angels and Feet For Men.

"How strange, that a soul with an infinite sweep,
Would want to stay here and suffer and weep;
But the heart will cling to the sordid earth,
And the spirit must have its time of dearth."

"Till the prison bars are sundered apart,
Then the soul, like a bird from the cage, will start.
On angel wings it floats above—
Sows to its own the Good of Love."

Then, in transition's blissful state,
The soul will find its own twin mate;
Fruitful, glad, with heavenly cheer;
Forever, God's host, wipes away the tears.

Mrs. Ponch.

The Yazoo Association.

DEAR SISTERS:

Our Association meets in one month. You have done well in the last three quarters, but let this last quarter be the best. I have been pleased with the reports as they would come in from the societies that report. I would like to all to report this quarter so that my report may be as good as can be.

Your sister in the work,

MISS HELL STIGLER.

Home Mission Board

The total amount of cash received during the year for the regular work of the Home Board has been \$86,664.68, which is an increase of \$11,598.00 over the previous year. In addition to this the Board has received in special gifts to the Church Building and Loan Fund the sum of \$4,110.43, which makes the actual amount of cash received \$90,775.11 as against the sum of \$79,366.68 received the previous year. All of the States except two show an increase in cash contributions over last year.

SUMMARY OF WORK:

Missionaries	811
Weeks of labor	19,316
Churches and stations	2,660
Sermons and addresses	68,722
Prayer meetings	14,745
Religious visits	144,911
Baptisms	6,671
Received by letter	7,229
Total additions	13,800
Churches constituted	162
Houses of worship built	100
Houses of worship improved	109
Amount expended on houses of worship	\$82,342.75
Sunday-schools organized	511
Bibles and Testaments distributed	39,485
Tracts distributed	1,385,491
(page 8)	
The State Boards of Alabama,	

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and \$1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir and am now a well man.

REV. C. C. DAVIS.

Eld. M. E. Church South,
No. 28 Tenth St., Atlanta, Ga.

A Prominent Memphis Writes

Dr. H. Mozley, Atlanta: Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO,

206 Hernando St., Memphis, Tenn.

Lemon Elixir.

An old druggist told me to-day he had long looked for a substitute for camellia with all its good effects, that would not leave the system in such an awful dangerous condition, and found it in Lemon Elixir.

T. A. JENNINGS, Druggist,
Jasper, Fla.

Arkansas, Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Missouri, Mississippi, North Carolina, Oklahoma Territory, Tennessee, Texas and Virginia are in co-operation with us in part or the whole of their work.

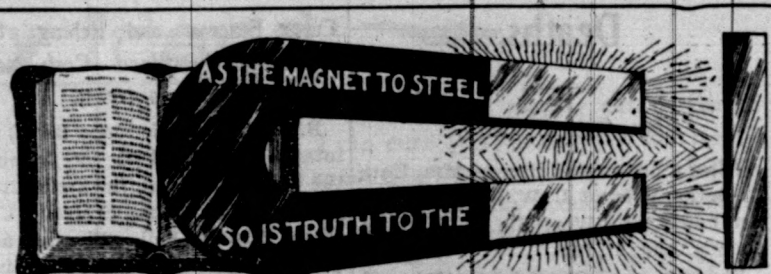
A Scoffer Silenced.

To a young infidel who was scoffing at Christianity, because of the misconduct of its professors, the late Dr. Mason once said: Did you ever know an infidel went astray from the paths of morality? The infidel admitted that he had not. "Then do you not see," said Mr. Mason, "that, by expecting professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?"

Show me the man in any community whom all the rum-sellers, gamblers and debauchers denounce and I will show you the best man there. He whom the devil calls a hypocrite you may be sure is one of the Lord's true saints. The enmity of the wicked testifies in favor of the purity of the righteous.

THE DEVIL'S PARLOR.

Every one should read the revised edition of the above booklet. It contains the cream of all that has been written about the "modern dance." Price 25c, per copy.
Address Rev. W. K. Red,



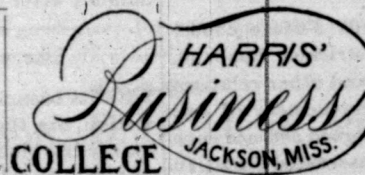
BAPTIST PERIODICALS

QUARTERLIES		Price	MONTHLIES		Price
Senior	4	cents	Baptist Superintendent	7	cents
Advanced	2	"	Baptist Teacher	10	"
Intermediate	2	"			
Primary	2	"			
		per copy! per quarter!			per copy! per quarter!
LESSON LEAFLETS		Price	HOME DEPARTMENT SUPPLIES		Price
Bible	1	cent each	OF ALL KINDS, QUARTERLIES		
Intermediate	1	cent each	Senior	5	cents
Primary	1	cent each	Advanced	3	"
		per copy! per quarter!			per copy! per quarter!
Picture Lessons		25 cents per set! per quarter!			
Bible Lesson Pictures		75 cents per quarter!			
ILLUSTRATED PAPERS		Price, per quarter			per year
Young People (weekly)	13	cents	50	cents	
Boys and Girls (weekly)	8	"	30	"	
Our Little Ones (weekly)	6	"	25	"	
Young Reader (semi-monthly)	4	"	15	"	
(monthly)	2	"	8	"	
		(The above prices are all for clubs of five or more.)			
Good Work (New), in place of "The Colporteur," (monthly)		Price, 25 cents			
		per year, in clubs of ten or more, 20 cents per year.			

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THE
BEST.



Incorporated,
Authorized
Capital, \$30000.

Desires the attendance of all ambitious men and women who want a FIRST-CLASS Business Education.
W. H. Watkins, a prominent member of the Jackson bar, gives weekly lectures on Commercial Law.

N. J. HARRIS, Pres.

Howard College,

East Lake, Alabama.

The Baptist State College of Alabama.

Buildings—Seven in all, standing in a semi-circle, and comprising Chapel, Recitation and Lecture Rooms, Offices, Society Halls, Gymnasium, Bath Rooms, Dormitories and Dining Hall.

Location and Surroundings—Beautiful, healthful, convenient and moral. Courses of Study—Elective, thorough, comprising six collegiate courses, besides Business and Preparatory courses.

Diplomas recognized by the large Universities of America and Europe. Patronized by the very best families in the South.

Gymnastics and Athletics first-class. Send for new Catalogue to

F. M. ROOF, President, East Lake, Alabama.

Next session opens September 17, 1901.

\$20.00 TO \$40.00 PER WEEK



Being Made selling "500 Lessons in Business." It is a complete handbook of legal and business forms. A complete Legal Advisor—a complete Compendium of plain and ornamental Penmanship; a complete Lightning Calculator and Farmers' Reckoner.
A complete set of interests, Green, Lumber and Cotton Tables; measurements of DISTERNS, Timber, Lumber, Lows and Blis of Grain, etc., in one volume. Over 672 pages, 230 illustrations.
It is a Complete business educator; brought home to every purchaser, SIMPLE, PRACTICAL and PLAIN; 500 agents wanted at once. Boys and girls can sell as well as men and women.
One agent in the country sold 40 copies in one day. Another 210 in one week. Agents have canvassed all day and sold a copy every hour. Selling price, \$1.00 and \$1.50. Liberal discounts to agents. Send 25c. for outfit; satisfaction guaranteed (or money refunded). Circulars Free.
J. L. NICHOLS & CO. ATLANTA, GA.



DINNER SET FREE

for selling 24 boxes Salvona Soap or bottles Salvona Perfumes. To introduce our Soap and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 15-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our Exclusive Dinner Set full size, handsomely decorated and polished. It is a complete business educator; brought home to every purchaser, SIMPLE, PRACTICAL and PLAIN; 500 agents wanted at once. Boys and girls can sell as well as men and women.
One agent in the country sold 40 copies in one day. Another 210 in one week. Agents have canvassed all day and sold a copy every hour. Selling price, \$1.00 and \$1.50. Liberal discounts to agents. Send 25c. for outfit; satisfaction guaranteed (or money refunded). Circulars Free.
J. L. NICHOLS & CO. ATLANTA, GA.

Temperance.

BY W. H. PATTON.

W. C. T. U. Meetings at Sardis.

As Superintendent of Press Work for the Woman's Christian Temperance Union of Sardis, I am requested to ask of you the publication of this account of a series of temperance meetings held here by the State Organizer and Lecturer, Miss May Russell, from the 2d to 6th, inclusive:

FRIDAY MORNING.

At a meeting to arrange a programme for Miss Russell, the Baptist pastor, Bro. Wesson, responded to our call over the 'phone to "drop in" on our deliberations and help us. Miss Russell was accorded a hearty welcome to our town by Bro. Wesson, who expressed himself in sympathy with all Christian efforts along the line of temperance and righteous reform.

Christian mothers and sisters, whose hearts are bowed down because of the "tempter's snare," appreciate and treasure up, as jewels of value, the word of encouragement and the helpful suggestion from brethren and pastors. We plead and pray that the "mockers" cup be dashed from the poor drunkard's lips, and that it be broken; that the present and unborn generations may escape its "adder's sting"; and so, when we see our friends and our children staggering and stupefied by alcohol, with no refuge but Jesus, our sinking souls grasp eagerly, at even a "straw," to bury us up with the fond hope that the church of the living God may put on its strength, and, as an "army terrible with banners," destroy the "raging enemy of mankind"—strong drink!

FRIDAY EVENING.

At the Baptist church, devotional service was conducted by Bro. Patton, a Presbyterian brother, and also an honorary member of our Union. After Miss Russell's lecture, pledge cards were circulated.

SATURDAY AND SUNDAY

Afternoons found Miss Russell, the Union and children gathered in preliminary meetings, looking to the organization of a Loyal Temperance Legion.

SUNDAY EVENING.

Bro. Kendall, pastor of the Methodist church, kindly read the Scripture lesson and led in a most earnest, impressive prayer for God's blessings upon the temperance cause and its faithful workers. After Miss Russell's lecture a "free will offering" was asked of the audience, and promptly it was given. The large number of men and boys present was noticed as an encouraging feature of the meeting.

aging feature of the meeting.

MONDAY MORNING.

Miss Russell completed the organization of the Loyal Temperance Legion, which now numbers sixteen members. Miss Mary V. Duval, Mrs. English and Mrs. Roby are co-workers in this department, Miss Duval being the leader. "Bringing in the Sheaves" was sung in joyful measure, by the W. C. T. U. and their new "foster child," the L. T. L.

After dismissal of L. T. L., business recesses relaxed—then followed a symposium which reached quite to the height of enthusiasm; social proclivities rose to the surface, and—well, what mattered it, when we were all glad, if "more than one at a time" put in, "without recognition from the chair?"

Time and experience will endow us with that courtesy and despatch secured alone by strict observance of parliamentary law, and we shall gradually put on more dignity and firmness in executive management.

To apply a familiar quotation of Somebody: "Miss Russell is the coming young woman, if she isn't already here!"

All whose lives stand for righteousness, sobriety and purity of life; for the overthrow of Satan's strongholds, licensed or illicit; all who weep over the spectacle of wrecked lives and blighted homes, will surely welcome to their midst our faithful, self-sacrificing co-worker and sister, Miss May Russell, giving her not only the strength of kind words, but the absolutely essential help of their purse and prayers.

Miss Russell's lectures are strong and earnest; her elocution is pleasing. She emphasizes the great need of scientific temperance instruction in the schools, and presents "facts and figures" to prove what we have learned by ear and not by heart, from observation, from press and pulpit—that every home in this Christian land is jeopardized hourly by the law-breakers, by trailing in the dust the majesty of the law prohibiting the sale of intoxicants in prohibition towns and vicinities.

Truly said Governor Longino at the W. C. T. U. State Convention, at Jackson, last May: "The laws are good enough; but law becomes a dead letter if the people fail to execute it."

Shall not the prayers of God's children ascend to our Father, Omnipotent Judge of Right and Wrong, that His Spirit direct and sustain our sister and co-worker in her noble, self-sacrificing labor?

Miss Russell's desire is to organize at least three new unions in this (Panola) county, on this trip, and it is hoped that every Christian parent will give her a hearty "God-speed" as she goes among them. She bands your children against alcohol, tobacco, profanity. Dear friends, encourage her. How beautiful, how inspiring, to see young women set the current of their lives heavenward, despite the allurements, vain and deceitful, of this world!

(MRS.) REBECCA A. ROBY,
Pres. Sardis W. C. T. U.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two month's treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,
W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

The Queen & Crescent Route

announces that Dining Car on its New Orleans & New York and Cincinnati Lines will, until further notice, be operated between Birmingham and East Radford, Va. This car is attached to train No. 2, northbound, at Birmingham at 5:40 A. M., and is cut off from train No. 1, southbound, at Birmingham at 10:00 P. M. This will give patrons of the Q. & C. much better service than heretofore.

Account of the Pan-American Exposition, Buffalo, N. Y., May to November, 1901, the Queen & Crescent Route will sell round trip tickets, Jackson to Buffalo and return, as follows:
Via Meridian, St. Louis and Chicago, limited until Oct. 31, 1901—\$39.50.
Via Cincinnati and Cleveland, Ohio, limited until Oct. 31, 1901—\$39.50.
Via Chattanooga, Washington and Philadelphia, limited until Oct. 31, 1901—\$41.10.
Via St. Louis and Chicago or Cincinnati and Cleveland, limited twelve days from date of sale—\$31.50.
HARRY J. HAMMETT, T. A.
GEO. H. SMITH, G. P. A.

ILLINOIS CENTRAL

Cheap Excursion

SEPTEMBER 14, 1901

ROUND TRIP RATES

Chicago, \$15 Louisville, \$12
St. Louis, 12 Cincinnati, 14

GOOD GOING ON ALL THE FAST TRAINS OF THE ILLINOIS CENTRAL

SEPTEMBER 14, AND TO RETURN ON OR BEFORE SEPTEMBER 30.

Tickets sold from all stations on Illinois Central Railroad, New Orleans to Fulton, Ky., inclusive, and from the Aberdeen Branch; and on the Yazoo & Mississippi Valley Railroad and branches from all points north of and including Baton Rouge, excepting that from stations north of Grenada on I. C. & N. O., and from stations north of Greenwood, Elizabeth and Greenville on Y. & M. V. R. R. tickets will not be sold to Louisville or Cincinnati.

Call on Ticket agent for particulars or write:

L. F. MONTGOMERY, T. P. A., Jackson, Miss.
WM. MURRAY, D. P. A., New Orleans, La.

A. H. HANSON, G. P. A., Chicago. WM. ALFRED KELLOND, A. G. P. A., Louisville, Ky.

The Lord's Guidance.

Beneath the burden of my cross
I patient wait;
Even when I suffer pain and loss,
In low estate,
Because aware my Lord doth see
My load of care and pity me.
Although the way seems often rough
And strength is small,
He walks with me—'tis enough,
He is my all.
He is my guide from day to day,
Whate'er betide, he is my stay.
I come to him with my complaint,
He bends to hear;
I cannot falter, fail nor faint
When he is near.
I feel his hand in darkest night,
And understand, it leads to light.
How oft my folly I bewail
With tears and sighs,
But oh, his wisdom never fails,
'Tis always wise.
It always knows which way to lead,
Before me goes with leader's head.
He sends me grief, as welcome guest
I cry, not so;
He takes the gem I love the best,
And lays it low.
My heart is rest, my treasure dust,
Yet comforts sent, and I can trust.
Across there is for all to take,
Then calmly bear,
And patient be for Jesus' sake,
Who knows the way.
Ask him for strength and thou shalt prove
And know at length that God is love.
—Anna D. Walker in Christian Work.

Educating to Do

All education in temperance must have one aim and that aim the obliteration of the saloon. The world is tired of "arousing public sentiment," with no idea what to do with it after it is aroused. When we have pushed educational work and rescue work to the very utmost, there are a multitude whom we shall not save unless we shut temptation's open door. The logical absurdity of educating people not to drink, and then keeping open, officially, a place where they may drink, soon deadens endeavor. Remove the saloon and make it unlawful to make drunkards; place the traffic under ban—make it vicious, and then you can have some progress in your work of reclaiming drunkards. Then educate people to total abstinence and arouse public sentiment against the drink habit.

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ASSOCIATIONAL MEETINGS.

Chickasaw—Duncan Creek, 12 miles west of Pontotoc, Tuesday before 3d Sunday in September, (Sept. 10th).
Judson—Pleasant Hill, 5 miles east of Tupelo, Tuesday before 3d Sunday in September, (Sept. 10th).
Carey—Zion Hill, 14 miles east of Gloster, Thursday before 3d Sunday in September, (Sept. 12th).
Zion—Bethany, (Slate Springs) Thursday before 3d Sunday in September, (Sept. 12th).
Mt. Pisgah—Pine Bluff, Newton Co., Saturday before 3d Sunday in September, (Sept. 14th).
Tallahala—Sharon, 4 miles north of Sandersville, Saturday before 3d Sunday in September, (Sept. 14th).
Tishomingo—Iuka, Tuesday before 4th Sunday in September, (Sept. 17th).
Union—Beech Grove, 8 miles east of Martin, Friday before the 4th Sunday in September, (Sept. 20th).
Bogue Chitto—Salem, 20 miles east of McComb, Saturday before 4th Sunday in September, (Sept. 21st).
Chickasaw—Buckatuna, Saturday before the 4th Sunday in September, (Sept. 21).
Red Creek—Sand Hill, 10 miles S. E. of Lumberton, Saturday before 4th Sunday in September, (Sept. 21st).
Hopewell—Pleasant Ridge, Saturday before the 3rd Sunday in October, (October 19).
Calhoun—Poplar Springs, Wednesday after 4th Sunday in September, (September 25th).
Yazoo—Bowling Green, 8 miles N. W. of Durant, Wednesday before 1st Sunday in October, (Oct. 2d).
Sunflower—Belen, Friday before 1st Sunday in October, (Oct. 4th).
Rankin County, Leesburg church, 10 miles north of Morton, Friday before 1st Sunday in October.
Chester—Ackerman, Saturday before 1st Sunday in October, (Oct. 4th).
Oktibbeha—West Kemper, Saturday before 1st Sunday in October, (Oct. 4th).
Liberty—Rock Springs, Saturday before 1st Sunday in October, (Oct. 4th).
Aberdeen—Amory, Tuesday before 2d Sunday in October, (Oct. 8th).
Hobolochitto—Bethel, 15 miles west of Poplarville, Wednesday before 2d Sunday in October, (Oct. 9).
Yalobusha—Graysport, 4 miles east of Granada, Thursday before 2d Sunday in October, (Oct. 10th).
Central—Concord, 3 miles of Anding Friday before 2d Sunday in October.
Mississippi—Mars Hill, Friday before 2d Sunday in October, (Oct. 11th).
Pearl Leaf—Rock Hill, 1 mile west of Mish, G. & S. I. Ry., Friday before 2d Sunday in October, (Oct. 11).
Bethlehem—Mt. Horeb, 8 miles S. E. of Meridian, Saturday before 2d Sunday in October, (Oct. 12th).
Louisville—Bethel, 13 miles east of Louisville, Saturday before 2d Sunday in October, (Oct. 12th).
Tombigbee—Bethany, Tuesday before 3d Sunday in October, (Oct. 15th).
Coldwater—Mt. Zion, Wednesday before 3d Sunday in October, (Oct. 16th).
Fair River—Union, Friday before 3d Sunday in October, (Oct. 20th).
Kosciusko—Jerusalem, Friday before 3d Sunday in October, (Oct. 20th).
Choctaw—Binnsville, Saturday before 3d Sunday in October, (Oct. 21st).
New Liberty—New Home, 10 miles south of Sylva, Saturday before 3d Sunday in October, (Oct. 21st).
Trinity—Bethel, 6 miles south of Houston, Thursday before the 4th Sunday in October, (Oct. 26th).
Harmony—Thomastown, Saturday before 4th Sunday in October, (Oct. 28th).
(Oct. 11).

REDUCED RATES

—VIA THE—

Queen & Crescent Route.

Account Canceled Order of Hoo-Hoo, Norfolk, Va., Sept. 9th to 13th. Rate of one fare for the round trip. Tickets on sale Sept. 7th and 8th, with final limit Sept. 15th, 1901—\$25.50.

Account Annual Encampment, G. A. R., Cleveland, Ohio, Sept. 10th to 14th. Rate of one fare for the round trip—\$26.85. Tickets on sale Sept. 7th to 11th, inclusive, with final limit Sept. 16th. By depositing ticket with joint agent at Cleveland on or before 12 o'clock noon, Sept. 15th and on payment of 50 cents, extension of tickets will be granted until Oct. 8th, 1901.

Account Annual Convention National Association Letter Carriers, Chattanooga, Tenn., Sept. 2d to 7th, 1901. Rate, one fare for the round trip—\$11.75. Tickets on sale Aug. 31st, Sept. 1st to 2d, limited until Sept. 10th, 1901.

Account Annual Convention National Baptist Association (colored), Cincinnati, Ohio, Sept. 11th to 18th, 1901. Rate, one fare for the round trip—\$20.00. Tickets on sale Sept. 9th, 10th and 11th, with final limit Sept. 20, 1901.

Account General Convention Episcopal church, San Francisco, Cal., October 2d, 1901. Rate going and returning, same route, \$47.50. For \$9.00 additional tickets can be had returning through Portland or Puget Sound points, via Shasta route or steamer. For \$13.50 additional tickets reading via Ogden, returning via Los Angeles, San Francisco and Shasta route, or going via Shasta route and San Francisco, returning via Los Angeles and Ogden. Tickets on sale, September 18th to 20th, inclusive. Tickets good only from starting point on date of sale, and are restricted to continuous passage up to October 1st. Colorado, Wyoming, Texas, Montana and British Columbia points en route. Passengers must reach San Francisco not later than midnight of Oct. 2d. Returning, tickets will not be good to leave San Francisco prior to October 3d, and passengers must leave San Francisco on date of execution by joint agent (a fee of 50 cents to be paid joint agent at time of execution), stop-overs being permitted at and west of Colorado common points (Cheyenne to Trinidad inclusive), Fort Worth, San Antonio, Tex., and points west of St. Paul and Port Arthur, subject to regulations of western lines. East of these point-tickets will be good only for continuous passage, passengers to reach starting point not later than Nov. 15th, 1901.

Queen & Crescent Route and Mobile & Ohio Railroad—Cheap Excursion to St. Louis and Chicago, Sept. 14.

On the above date these lines will sell tickets from stations on the Queen & Crescent and Mobile & Ohio to St. Louis and return, \$12.00; Chicago and return, \$15.00, via Meridian, good to return on any regular train up to Sep. 30th. Through sleepers and day coaches from Jackson, Miss., and Vicksburg, Miss. For particulars call on nearest Q. & C. agent or address

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